





## BONUS YEAR.

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70, BAKER-STREET, LONDON.

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40	1 9 2	2 18 4	40	3 2 7	1 4 4	0 12 4	
50	2 3 6	4 5 0	50	3 7 10	1 4 6	0 12 5	
60	3 6 8	6 13 4	60	3 8 2	1 4 8	0 12 6	

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£10 Shares, by instalments of not less than 10s. at one time.  
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25 " " " 0 15 0 " 7 1/2 "  
50 " " " 0 15 0 monthly for 5 " 7 1/2 "  
50 " " " 0 10 0 " 7 1/2 "  
50 " " " 0 15 0 quarterly for 1 1/2 " 7 1/2 "  
100 " " " 1 0 0 monthly for 7 1/2 " 12 "  
100 " " " 0 10 0 " 12 "

The subscriptions may be paid half-yearly or yearly in advance, a discount being allowed at the rate of four per cent. per annum.

The profits apportioned at the Eleventh Annual Meeting were equivalent to five per cent. in addition to the interest provided for in the tables.

Moneys invested upon shares can, with interest, be withdrawn, if not exceeding 20l., at one week's notice, above 20l. at one month's notice.

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Money ready to be advanced upon the security of Freehold, Copyhold, and Leasehold Properties: the amount already advanced exceeds 380,000l.

A Prospectus and copy of the Eleventh Annual Report will be sent on application to the Secretary, at the Office of the Society, 37, New Bridge-street, Blackfriars, London.

## SPECIAL AND URGENT

## CHRISTIAN BLIND RELIEF SOCIETY.

INSTITUTED 1843.

There is great distress among the poor blind—greater than any could believe, who have not the opportunity of visiting them at their homes. The Committee of the above Society earnestly solicit AID from the benevolent to enable them to relieve the sufferings of this much-afflicted class. The benefits of the Society are open to all distressed blind people of good moral character. Subscriptions or donations will be received by the London and Westminster Bank and its branches; by H. E. Gurney, Esq. (Overend, Gurney, and Co.), Lombard-street; or by John Gurney Fry, Esq., 14, St. Helen's-place, Bishopsgate; or by the Hon. Secretary (Mr. Cox), 100, Borough-road, S. This Society has no salaried officers; the whole of the money contributed, except the lowest possible sum for expenses, is distributed by the members of the Committee among the aged sick and destitute blind. See article in the "Times" of the 22nd of January, relative to the management of benevolent societies. Subscriptions or Donations will be acknowledged in the "Times" and other newspapers.

## AN APPEAL to the FRIENDS of HOME MISSIONS.

HOME MISSIONARY STATION,  
CHURCH STRETTON, SHROPSHIRE.

The District embraces Leebotwood, Cardington, All Stretton, Eaton-under-Heywood, Ticklerton, and Church Stretton.

The facts in connexion with the above District are as follows:—

It embraces a distance of thirteen miles, with a population of above 4,000, with no Dissenting chapel in the whole District. The inhabitants, though irreligious, manifest a great desire to hear the Gospel preached; and, with the Divine blessing, much good has resulted from the labours of a Missionary among these cottagers and villagers. Extract of Journal for twenty months:—Religious services held, 200; tracts distributed, 2,000; hours of visiting, 1,500; number of copies of the New Testament given, 50.

The work of the Missionary is to visit the cottages, to read the Scriptures, and pray with the sick, distribute religious tracts, and hold religious services in the cottages at times as opportunity affords.

He has to depend for support in his arduous labours to the sympathy of Christian friends in the district and from other places. A piece of ground has been purchased for the purpose of erecting a Free Independent Place of Worship, for these poor cottagers, in which they will have the Gospel of Christ preached to them—a place much needed. Therefore the friends now appeal to the friends of Home Missions to aid them with donations to carry out the above undertaking. The expense of its erection will cost 250l.

References can be obtained from Mr. Thomas Beaumont, All Stretton; Mr. Robert Lewis, All Stretton; Mr. R. Burgwyn, Penalltinnia.

All communications and donations addressed to the Missionary, the Rev. Mr. Cooper, All Stretton, Church Stretton, Shropshire, September, 1862.

## THE ASYLUM for FATHERLESS CHILDREN, REEDHAM, near CROYDON.

The Board of this Charity have just received a Generous Offer from an Anonymous Friend, to give FIVE HUNDRED GUINEAS towards the extinction of the debt, on condition that the sum of TWO THOUSAND GUINEAS, additional, be raised by the end of February, 1863. The Board are most desirous that this liberal offer should be met, and earnestly solicit Contributions from the Friends of the Asylum for this purpose. A Member of the Board has promised One Hundred Guineas to the object.

T. W. AVELING, Hon. Sec.

Office, 10, Poultry, E.C.

## HORNIMAN'S PURE TEA, SOLD in PACKETS by 2,280 AGENTS.

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## THE ROYAL OSBORNE MIXTURE of TEAS.

UNDER ROYAL LETTERS PATENT,

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MESSRS. FRANKS, SON, AND CO.,

May be obtained at their Warehouses,  
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The principal medical authorities, and the most influential Journals published throughout the United Kingdom, bear the following unequivocal testimony as to its claims on public favour:—

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"This patent will render Tea a greater favourite than ever."—Morning Herald.

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"Especially worthy the attention of the public."—Sunday Times.

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"The mixture is really very superior, and well deserving public patronage."—Civil Service Gazette.

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"In the introduction of this invaluable Tea the Patentees have done the public good service."—Christian Cabinet.

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LONDON: WEDNESDAY, NOV. 12, 1862.

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## Ecclesiastical Affairs.

### THE BIBLE UNDER THE CROWN.

WE clearly foresee in the general tenor of Mr. Disraeli's speech at High Wycombe that it will be necessary for those who are fighting for the constitutional recognition of religious equality to reason out once again the first principles upon which their demands are based. It is, perhaps, one of the most singular of the phenomena of the State-Church controversy that there is a repeated resurrection of dead arguments. Whatever may be the case with regard to general politics, it would seem as though our statesmen deemed it beneath their dignity to study the question of Church Establishments in the light of contemporary writers and passing events. It is as though, supposing for a moment the discussion to relate to a corollary deducible from a demonstration in the twelfth book of Euclid, one of the disputants should insist upon going back to the first, and reopening an investigation of the conclusiveness of the reasoning relied upon to carry the student over the *pons asinorum*. It is, undoubtedly, within the competence of these gentlemen to refute arguments and dispose of positions which, although much insisted upon by their antagonists, are intrinsically unsound and worthless. But it is a little remarkable that they should almost invariably busy themselves in demolishing what we do not care to defend, and should systematically evade or ignore what we regard as of the highest importance. There were quiet assumptions in the speech of the right hon. member for Buckinghamshire which one might have supposed it impossible for a well-informed man of the present day to be guilty of making—assumptions, too, in adopting which he ought to have been aware that it remains problematical whether, as elephants employed in battle, they will do more damage to friends or to foes.

Mr. Disraeli takes it for granted that the true principle of religious liberty, accepted by all classes in the present day, will, if carried out to its legitimate extent, be found, in theory at least, to cross at some point or other the principle of Church Establishments. But he disposes of this theoretical inconsistency by bringing forward the practical alternative by which, he assumes, it must necessarily be governed. For religious liberty, developed in the subsidising of all sects, would, in fact, he leads his hearers to infer, be a greater violation of the accepted principle than the political pre-eminence of one only. His mode of putting, and of dealing with, the case will be as unsatisfactory to most Churchmen as to Dissenters. The former will object to the candid admission that a State-Church necessarily sins in theory against the principle of religious liberty carried to its legitimate limits—and the latter will urge that the endowment of all sects

is not the only feasible alternative to the endowment of the Church of England—while both will gather from Mr. Disraeli's statement of the whole case that his object, as a politician, is not religious liberty in any sense, but rather a partial paralysis of religious life, lest its too great activity should inconvenience statesmen.

Men of all ecclesiastical parties, in whom the spiritual life is something more than a closed volume of opinions, or a latent sentiment, will demand some more reliable basis for the belief, that Christianity cannot be safely trusted beyond the control of politicians themselves. The position may seem unassailable to men who, like the historian Hume, classed Christianity among the pestilent superstitions which debase the intellect, and cramp the development, of humankind. But the dogma strikes us, and will strike the majority of the class to which we have referred—happily, no narrow one in this country—as an inexplicable anomaly in the mouths of serious Churchmen. If the Church of Christ in this or any other country cannot be trusted to manage its own spiritual mission without danger of detriment to the State—if in all that relates to its own teaching and discipline, it must come under the domination of political power—if, in short, the force which is appointed by God to govern the inner man can only be made to do its work beneficially for nations so long as it is under the direction of that other force which is required for the government and control of the outer man—then, surely, no other inference is possible than that Christianity is a mistake. Mr. Disraeli and they who think with him seem to us to misapprehend altogether the distinction between the kingdom of Christ, and the kingdoms of the world. The first aims at the subjection of the entire man to the rule of righteousness and love—the latter deal only with his actions. We can see how if the whole world were brought into subjection to the spiritual way, the temporal way would become superfluous. In this sense, it is true, religion left to accomplish its own high purposes, might become dangerous to civil government—but only by rendering it unnecessary. In any other sense, the hold obtained by the coarser upon the more subtle and spiritual power, can serve no other end than to debase the motives appealed to by the latter, and to substitute for its divinely appointed instrumentalities the more degrading ones which are wielded by political craft.

We have no desire whatever to shut our eyes to the humiliating testimony of history. We know very well that the Church has not uniformly kept herself within her appropriate sphere of action, and that, mistaking her functions, she has been prone to use her influence in ways subversive of both political and social quiet. But, in point of fact, the remedy devised by statesmen for this evil has, while mitigating some of its most offensive symptoms, caused it to strike its roots deeper down into the soil. By calling into play, through many successive generations, the ambition, the lust of power, honour, and pelf, to which ecclesiastics are as subject as other men, by means of those very arrangements which were framed and adopted with a view of controlling them, nations have been betrayed into an almost utter forgetfulness of the true objects of the Church. The legitimising, so to speak, of these evil passions in association with religion, for the purpose of keeping it well in hand, has invested them with a permanence, and stimulated them into a regular activity, which have proved frightfully demoralising to the spiritual force of Christianity. One can hardly be surprised at the mistakes mutually committed in earlier times by the Church and the State in the adjustment of their relations the one to the other. But surely, bitter experience has schooled the nations in vain, and our own country especially, if we have not yet come to discern that the spheres respectively of the two powers are essentially distinct—that the Church can most efficiently discharge her errand of mercy when she is un-

trammelled by political restraints, and that the State can most successfully guard against encroachments on its temporal authority and functions, while acting apart altogether from the moral machinery of the Church. It is only the alliance of the civil with the religious—the interblending of their institutions—that constitutes the danger of undue pre-eminence on the part of the Church. Mr. Disraeli would increase that danger just in proportion as he would substitute worldly for spiritual motives in the minds of ecclesiastics. Keep them within their own sphere, and they will soon become powerless for mischief and potent for good. It is by admitting them into another sphere, for the sake of restraining them, that they acquire influence dangerous to society.

Mr. Disraeli is silent on the alternative which, nevertheless, he must know is rapidly winning its way to the convictions and favour of a majority of his fellow-countrymen. There is no justice in subsidising a single sect—this he all but admits—there is also no necessity for the subsidising of all. Does he really believe that the subsidising of none will be perilous to the State? that men cannot be left to sustain their own religious institutions without becoming less loyal, less orderly, less submissive to the authority of law, less considerate in their dealings one with another? Which of the unendowed sects, we make bold to ask, have furnished him with evidence justificatory of this hypothesis? By which of them is the quiet working of the political machine interfered with? In what respects does their conduct as citizens suffer by comparison with that of the more favoured denomination? Are our colonists less attached to the mother country because they have no State-Church to damp down their religious earnestness? Nay, are our statesmen, with all the advantage they suppose themselves to derive from the connexion of the Church of England with the State, able to prevent the seething discord which the awakening of spiritual life within the Establishment has occasioned within the too narrow legal limits for its peaceful and orderly development? These are some of the questions which Mr. Disraeli's adopted political dogma will be sure to stir afresh in the thoughts of religious men—and we doubt whether he will find that they can be soothed to rest by a simple assertion, however loudly and frequently iterated, of the Church's nationality. We predict with the utmost confidence that the demands of religious life in the Establishment will be too urgent, and too capable of enforcing themselves, to admit of being used as tools for crafty statesmanship. In one word, Mr. Disraeli is once more behind his time.

### THE LIBERATION SOCIETY IN SOUTH WALES.

THE SOUTH WALES COMMITTEE.—The committee formed at the Swansea Conference held its first meeting on Thursday last, at Cardiff, when there was a good attendance of members, some of whom came from the extremity of the district. Mr. Carvell Williams went down from London to meet the committee, and some hours were spent in the careful consideration of plans for the advancement of the Liberation Society's objects in the Principality. The committee made some additions to their number, and also adopted rules for their guidance. It was agreed to issue an address to the Dissenters of South Wales; to endeavour to obtain a wide circulation for the Report of the Conference, now published both in English and Welsh; to issue tracts in the Welsh language; and to obtain, as far as possible, the assistance of the Welsh religious periodicals, which are very largely circulated. Steps were also taken to secure organisation in each county, and the subject of electoral action was considered. We judge, from the report which has reached us, that the proceedings at this meeting justified the expectations of those who anticipated great good from the formation of this local organisation.

MERTHYR.—A large audience assembled in the Temperance Hall, on the 4th inst., to listen to an address from Mr. Carvell Williams and other



speakers. W. Harris, Esq., presided. The Rev. J. Thomas (Calvinistic Methodist) proposed the first resolution, and supported it by a good expository speech. He was followed by the Rev. P. Howells, who spoke effectively in Welsh, and by the Rev. G. W. Humphreys, who supported the resolution. Mr. Carvell Williams, after describing the theory of a State-Church, applied it to Wales, and furnished some striking statistics to show how miserably it had failed, and the gross injustice involved in the establishment of the Church of England in the principality. He also gave information proving how little Welsh voluntaries were represented in Parliament, and earnestly appealed to them to do their duty in the matter well and fearlessly. The Rev. C. Griffiths, the Rev. R. Gwesyn Jones, and the Rev. A. Mathews, also spoke, and a local committee was appointed.

**PONTYPOOL.**—On the following evening, a meeting was held at Crane-street Chapel. It was attended by a very respectable audience, the students of Pontypool College mustering in great force, and appearing to be greatly interested in the proceedings. Mr. W. Conway acted as chairman, and among the speakers were the Rev. Dr. Thomas, the Rev. G. Thomas, the Rev. S. Price, of Abersychan, the Rev. D. Morgan, the Rev. J. Rees, the South Wales agent of the society, and Mr. Carvell Williams. The last-named gentleman called attention to several recent events illustrative of the subjection of the Church of England to the power of the State.

**CARDIFF.**—As no meeting of the society had been held here for some time, it was feared that the meeting announced for last Thursday evening would not prove successful; but it turned out to be one of the best ever held in the town. There was a large audience in Bethany Chapel; most of the ministers and leading Nonconformists were present, and the proceedings were kept up with great animation. The Rev. Mr. Griffiths presided; and the Rev. Messrs. Tilly, Waite, Bailey, How, Dr. Thomas, of Pontypool, Dr. Evan Davies, of Swansea, Rev. S. Evans, of St. Clears, and Mr. E. Kenway, took part in the proceedings; in addition to Mr. Carvell Williams, who made Mr. Disraeli's speech at Wycombe the main topic of his address. A new and numerous local committee, comprising a representation of all parties, was formed.

**ABERDARE.**—The last meeting of the series was held in the Temperance-hall here on Friday night, and, considering that it was the worst night in the week for the purpose, there was a large company present. Mr. Ebenezer Lewis presided; Mr. Williams and the Rev. Dr. Rees, of Swansea, represented the executive committee; and the Rev. T. Price, Rev. J. Rees, of Swansea, Rev. J. Owen, Rev. D. Price, Rev. J. Davies, Rev. J. Edwards, and the Rev. Mr. Parrish, also spoke; some of them in English and others in Welsh. There was a brisk sale of the Conference report at the close.

**WELSH ECCLESIASTICAL STATISTICS.**—The *Standard* and other journals have been assailing Dr. Rees for the assumed inaccuracy of the statistics contained in the paper read by him in the Swansea conference. The article having been copied into the Welsh papers, Dr. Rees has had afforded to him the opportunity for writing a very telling letter. The article in the *Standard* was of the character usual to that journal when writing on ecclesiastical topics, and bore internal evidence of a Liverpool origin. It attacked all Dr. Rees's figures, although the whole of them were obtained from the Census—and ended as it began, with a paragraph of abuse. The nature of the charges against Dr. Rees may be gathered from his reply. We extract from his letter to the *Cambrian* :—

The charge of falsifying statistics which the *Standard* prefers against me is unfounded. It is true that Mr. Horace Mann, in page 194 of his "Census of Religious Worship," gives 1,180 as the number of places of worship belonging to the Established Church in the Welsh registration districts or Poor Law Unions, but those unions include above forty parishes of the adjoining English counties of Gloucester, Hereford, Salop, and Chester, and therefore that table is not applicable to Wales as such. I have copied the statistics I gave, not from the returns of the registration districts, but from those of the Welsh counties proper; and from those returns I find that the number of churches or rooms wherein the service of the Established Church was held on March 30, 1851, was 1,138, and not 1,180. This grave charge of the *Standard* against me, founded on ignorance or something worse, consequently falls to the ground. Several of the 1,138 Episcopal places of worship in 1851 were mere rooms, used as temporary places of worship, and have, during the last ten years, been superseded by churches. A few additional places have since been opened for Divine service, but it is extremely doubtful that the aggregate number of all the churches and the licensed rooms of the Establishment in the thirteen Welsh counties at the present time exceeds 1,150.

**THE WELSH CONFERENCE REPORT.**—The report of the proceedings at the Swansea Conference makes a neat and very useful sixpenny pamphlet; containing, as it does, all the papers read, and the more important speeches delivered both at the Conference and the English public meeting. Those who desire copies, either in English or Welsh, may obtain them by writing to "The Secretary, 2, Serjeants'-inn, Fleet-street, London." We believe that a good allowance will be made to those who wish for copies for distribution.

**BUCKINGHAM.**—Mr. Kearley attended a meeting at Buckingham, on Monday last, when the subject of Church-rates was elaborately reviewed. The chair was occupied by Mr. W. H. French, who remarked that the battle of Religious Liberty had yet to be fought out in the matter of Church-rates; that he objected to the rate on principle, as unjust and

unchristian: that the time was come to abandon the old motto, "Pay and Protest;" that it was now time for Nonconformists to abolish the impost by refusing to pay it. The Rev. J. Ashby moved, and Mr. Elwell seconded, the first resolution. Mr. Kearley, the deputation from the "Liberation Society," then addressed the meeting, and in a very quiet but weighty manner, spoke to the leading points of the resolution, with very powerful and unanswerable arguments against Church-rates, as being neither law, justice, nor reason—that any parish might abolish them if they chose—that the Nonconformists of Buckingham had only to will it, and it should be done. Messrs. Small and Hill next addressed the audience, and in their remarks declared that they would never pay another Church-rate. In conclusion the chairman stated that he was prepared to sign a popular declaration to the effect that he would pay no more Church-rates, and judging from the quiet yet earnest tone of the audience it was evident that such was the determination of a large body of ratepayers. After a hearty vote of thanks to the Mayor for the use of the Town-hall this very significant meeting broke up.—*Buckingham Telegraph.*

#### THE CHURCH-DEFENCE MOVEMENT.

The *Western Times* reports at some length the proceedings at the "aggregate meeting" of the several branches of the Church Institution in the Archdeaconry of Exeter which was held at the Athenæum of that city on Thursday. The chair was taken by the Rev. Canon Woolcombe, coadjutor of the Archdeacon.

The CHAIRMAN, in his opening speech, pointed out that the Church Institution was not merely an organisation of a sectional body of the Church, because it comprised in its supporters Churchmen of all shades and all political views—it was therefore an institution devoid of all party character, and the members of it retained their several differences of opinion—differences inseparable from the constitution of human nature.

Mr. HOWELLS DAVIES, secretary to the Church Institution, then addressed the meeting for upwards of an hour in an energetic speech. When three years ago some alarm was occasioned by the assaults on the Church, several members of the laity he said met in the neighbourhood of London and originated the Church Institution, two of the rules of which he read. Out of 600 rural-deaneries in England 450 were in connection with the Institution. There was a branch in each of those 450 rural deaneries, and a committee, composed of incumbents of the parishes and laymen, chose a layman as their representative in London, where the governing committee was formed, who appointed an executive committee to carry on the work of the Institution. Having described the organisation of the Institution, Mr. Davies proceeded to show that such an institution was necessary for the defence of the Church, particularly against the attacks levelled at it by the Society for the Liberation of Religion from State Control.

Now, it was impossible for him to go into the constitutional question involved in the simple proposal to sever the connection of Church and State. It had been foolishly taught in the schools that the three estates of the realm were the King, the Lords, and the Commons; but it was not so; the three estates were the Church, the Lords, and the Commons—Royalty itself representing the realm. If they got rid of the connection of Church and State, they got rid also of the old coronation service; another result would be that judges of assize would not go to church before commencing their duties; prayers would not be read in the House of Lords by the junior bishops, nor in the House of Commons by the Speaker's chaplain. They hardly supposed that such objects would be attained, but he assured them that they could not be two watchful. Mr. Miall, the leader of their opponents, was a very clever man, and it would be a blunder to underrate their opponents. He quoted from one of Mr. Miall's speeches to show how far the Liberation Society had already gone to attain their object. In this speech Mr. Miall said: "We have been separating the Church from the State for the last thirty years, and we have done more than half the work already." Mr. Miall showed what an immense step had been made towards the separation of State and Church, and it was for Churchmen to throw off their drowsiness, and to declare to the Dissenters, "You don't come a single inch further in that direction." (Cheers.)

There was another notion abroad that the clergy's incomes were paid out of the consolidated fund. That might seem ridiculous, but they must recollect that such impressions were inculcated, and that many of the six millions of Dissenters in this country entertained that belief. The learned gentlemen then referred to a variety of measures brought forward in Parliament by the party who sought to separate the Church from the State, and whom the Church Institution had been successful in resisting: Mr. Locke King's Liberty of Religious Worship Bill, the Bible-printing "Monopoly," as the Liberation Society called it; the Nonconformists Bill and the Qualification of Offices Bill; with reference to which he pointed out how they all tended to weaken the ties between the Church and State, and to reduce the Church's supremacy.

The Earl of DEVON proposed a resolution to the effect that the Church Institution was deserving the support of Churchmen. He expressed his approval of the objects of the Institution. The venerated Bishop of the Diocese had himself especially recommended the calm and moderate form of expression used in the first of the society's regulations, and went on to express hope that when clergymen combined together for one object, they might seek for the points on which they agreed, rather than those on which they differed. (Hear, hear.) The noble

earl, speaking of the operation of the Institution, referred to the following, amongst other measures, to which it had devoted attention, namely:—The Abolition of Church-rates; the throwing open the Endowed Schools of the Church of England to Dissenting Managers; the Bible-printing Patent; the Census of Religious Profession proposed by the Government in 1860; Mr. Locke King's Bill—Liberty of Religious Worship; Union of Benefices Bill; Education—the Revised Code; Nonconformist's Burial Bill; Qualification of Offices Bill; Spiritual destitution throughout the country; and Increase of the Episcopate. The noble lord concluded by moving the resolution.

The Very Rev. Dean ELLICOTT, after replying to objections which had been urged against the organisation, said:—

When organisations against the Church were active, and different parties and sects were more or less united, and when the object was really to seek a union of Herodians and the Pharisees; when people of various shades of opinion had united and their policy was avowedly an aggressive one; when parties and sects, if they agreed in nothing else, agreed in the single point to separate the State from the Church, then Churchmen were called upon to come forward and say, "Now is the hour come. This is not only a combination but a conspiracy, we must therefore temperately unite."

After stating that the Society bound them together in troublous times, and referring with expressions of regret to Bishop Colenso's teaching respecting the Pentateuch, Dean Ellicott concluded by seconding the resolution, which was carried with acclamation.

Sir John Kennaway, Bart., R. S. Gard, Esq., M.P., Mr. C. Wenscomb, S. C. Hamblyn, Esq., and the Rev. H. Saunders, subsequently addressed the meeting.

#### THE REV. BALDWIN BROWN ON BISHOP COLENZO'S BOOK.

The Rev. Baldwin Brown, B.A., availed himself of the first Sunday evening after the appearance of Bishop Colenso's book to draw the attention of his congregation to it—but that fact is less remarkable than the tone adopted by the rev. gentleman. He occupied his own pulpit in Claylands-road, Clapham-road, and his text was Hebrews iii. 2, "Moses was faithful in all his house."

He commenced by stating the object of the bishop's book. He thought it was impossible to exaggerate the gravity of the crisis. The publication of such a book by an Episcopal bishop was, from one point of view, the gravest theological event that had occurred in our own times. He was happy to believe that the attempt to invalidate the authenticity of the Pentateuch was so rash, and bore so indisputably the marks of its rashness upon it, and that the reasoning was, in many of the gravest points, so wild and so inconclusive, that the book would do much less harm than might have been anticipated. It might, however, lead to a searching inquiry and the clearing up of difficulties and surface inconsistencies in matters of detail, which had hardly been dealt with fairly by the most orthodox critics, and thus it might be the means of placing upon a firmer basis than ever the substantial truth of the whole narrative, which had always appeared to him to be a substantial and essential portion of the Word of God. The present age was sceptical in the strict sense of the term; it was looking keenly and independently into the truth of things, and many things were now challenged, and were likely to be challenged, in perfect good faith, the truth of which inquiry would but establish. The process was inevitable, and it always seemed disastrous to those who had no faith in the power of the truth to maintain itself, who seemed chiefly to abound among the conductors of the religious press. They were quick to cry, "The Ark of the Lord is falling," and to raise a panic in which the world seemed madly possessed with the conviction that the very foundations of belief were shattered, and that a grand insurrection of the powers of evil was at hand. But, if we had patience to wait awhile, we never failed to see that, just as in fermentation organic impurities were brought to the surface, so this ferment of thought was part of a benign purpose, an essential stage in the widening and uplifting of the thoughts of men. Having read a passage from the bishop's preface, asserting the unhistorical character of many parts of the Pentateuch, Mr. Brown said it was difficult to read such words without experiencing a great shock. The whole Scripture was so woven together in successive links, and one part seemed so essential to the other, that any argument directed against a part seemed to threaten the whole; and the man who assailed a portion we were quick to class with unbelievers, infidels, and heathens. There would be plenty of such writing soon, and the words "sceptic," "infidel," "enemy of all religion," would be freely applied to the man who had done his best—one was thankful his best was but feeble—to render impossible belief in a very vital portion of the Word of God. Many would form their opinion of the book from extracts, culled by newspapers and reviews to illustrate criticism; and he feared the critics, in their eager haste to condemn heresy, would not quote those portions of the work with which the writer exhibited his earnest and reverent spirit towards God and towards the truth, his profound belief that he was doing good service in shaking what he believes to be a false foundation of religious belief, and his own deep pain at the sorrow and perplexity he must cause to many. Therefore he was doubly anxious to read to them certain passages, not only to do justice to the author, but also on a much wider ground. Having read several passages, Mr. Brown said the man who wrote them was no infidel, nor was he anywhere near it, although he had written a work at which for a time many a bitter infidel might heartily rejoice. If there were anything he desired to see in the impending controversy, it was a belief that a man, from mental peculiarity, education, or other influence, or from partial study, might entertain views which seemed to be utterly subversive of the foundations of belief, and yet might have a most vital hold on the truth, and derive from it a strength which even to the most orthodox it might not afford. A conclusion might be most plainly wrong, and it might be a duty most vehemently and persistently to oppose it, and yet the man who put it forth might have that which, in a measure, counteracted the



poison in his own spirit, and brought him spiritually into nearer fellowship with those from whom he gravely differed than seemed to be possible, or than bigots could bring themselves to believe. He had known Unitarians sympathise so much with all that was divine in the life and work of Christ, that their faith seemed to involve his Godhead; and here we had a man full of zeal for the truth, loving it so well as to be willing to give up all for it, destroying what seemed to be a vital portion of it, and thinking that he was doing service to God and mankind. When we were all inwardly consistent—when mind and spirit, thought, and life were in perfect harmony, we could afford to cast stones at those wondrous inconsistencies in our fellow-men. To those who asked whether they were to be at the mercy of scholars, or whether they could discern the truth for themselves, he replied that in some considerable measure they could; that the broad evidences were as patent to the unlearned man as to the wisest; and that such a one might satisfy himself, on broad, clear, and conclusive grounds as to whether a certain course of argument, although he might not be able to weigh well its separate links, was true or not. There might be details to be explained, qualified, or amended in what came down to us with all the infirmities of 300 years of manuscript upon it; but like the life of Christ, though in different measure, the life of Moses and the history of the Exodus of the children of Israel had in them that which declared they were of God; and the simple student of the Old Testament was amply justified in clinging to them and refusing to let his mind be troubled about the substantial truth of the narrative by objections to details. He saw so plainly and clearly that Moses and his works stood in such essential relation to the whole plan of God in the education of humanity, that he absolutely maintained that the whole stood or fell together. Moses was, in a solemn sense, needful to Christ, and the history of the Israelites was the vestibule of the Christian dispensation. Critics were more likely to manufacture impossibilities for themselves out of the apparent improbabilities and inconsistencies of a condensed narrative like this, written in an age when men wrote simply and broadly, like children, without any fear of critics before their eyes, than a simple-minded man was likely to be misled as to the broad evidences afforded by the Word of God as to whether this was history or fiction, of man or of God. It was well-nigh as impossible for a man to have manufactured such a character as that of Moses, or a history like that of the god-like march into Canaan, as for a post-apostolic writer to have invented the methodic fragments of the life of Jesus which we possessed. There was a grand and complete unity in the whole narrative, and a want of unity in the form of it, which rendered foolish the notion that the work was merely a compilation. The transcendent superiority of the central figure of the narrative was wholly of God. The supposition of compilation was a greater impossibility than those impossibilities which formed the bishop's reasons for asking us to reject the whole. He declined to enter into the details of the work; his object was to enable them to form a judgment of the writer from his own words, and to believe that vital truth might still be precious to him, to exhort them against allowing specious arguments to shake their faith in the substantial truth of the most sublime narrative in ancient history, and in the portrait given of one of the grandest men who ever trod the theatre of life and left his footprints on the sands of time—Moses—who was "faithful in all his house."

#### THE WORKHOUSE CHAPLAINCY QUESTION AT NOTTINGHAM.

On Thursday evening, a public meeting of the ratepayers of Nottingham was held in the Exchange Hall, to consider the appointment of a paid chaplain to the Nottingham Union, in compliance with a requisition to the Mayor numerous and respectfully signed. The large hall was well filled on the occasion. Amongst the gentlemen on the platform and in the room were:—Mr. Alderman Judd, Mr. Alderman Knight, Councillors Cowen, Hart, Simpson, and Annibal; Revs. J. Lewitt, J. R. Little, and W. H. Quinn; Messrs. A. Goodliffe, E. Gripper, J. S. Baldwin, A. J. Hutchinson, W. H. Mott, R. Young, D. W. Heath, J. Sweet, J. Hill, T. Gordon, and others.

Mr. Alderman KNIGHT, who was called to the chair, explained the circumstances under which the meeting was called, stating that 300 influential ratepayers had signed the requisition, and that their number might have been threefold had it been necessary. The question they were met to consider was the resolution of the Board of Guardians to elect a paid chaplain to the workhouse:—

He knew that the feeling was general in the town against the appointment, on the ground that it was unnecessary—not that there was a desire on the part of any one to limit the amount of religious instruction and consolation received by the inmates—but that it was unnecessary because, as was well known, through the long years in which the union had been established, the religious services had been voluntarily performed by a number of highly respectable men—the ministers of the various denominations of the town. (Applause.) Those ministers, greatly to their credit, had earnestly and faithfully discharged the duties of their office, attending, according to arrangement among themselves, to the spiritual instruction of the inmates. (Hear, hear.) It was, therefore, not only his opinion, but the opinion of all present, he should think, that to change a system that had worked so well—(applause)—and, at the same time, involve a very great additional tax upon the ratepayers, was, at the present time, quite unnecessary. (Cheers.) It was not, however, the monetary part of the question that they so much looked at. (Hear, hear.) They were of opinion that the services of a minister of a particular denomination would not be so suited to the varied character of the inmates as would be the services of the ministers of the various denominations to whom the poor had been accustomed. (Applause.) The human mind was varied, and on no one point more so than on the subject of religious principles; and the inmates of the workhouse would no doubt be desirous to see from time to time the minister, at whose hand, perhaps, in days of prosperity, they had been accustomed—(Hear, hear)—to receive those religious ministrations and that consolation which would come to

them best from his lips. (Applause.) Then there was another thing which this meeting ought to consider—namely, whether this very movement, which was made by a certain section of the Christian Church, was not essentially connected with pecuniary remuneration—was not one of those moving features in the case which had induced the attempt to alter the existing state of things. (Hear, hear.) He thought there was something selfish in the endeavour to seize all those pecuniary advantages for one section of the Christian Church, whilst all the other sections of Christians, men equally earnest and equally desirous to promote the spiritual welfare of the people—should be excluded. (Applause.) There was an injustice—a something which he would designate of a mercantile character, connected with the resolution of the Board of Guardians. (Applause.)

Mr. GRIPPER moved the following resolution:—

That this meeting regards the proposal to appoint a paid chaplain to the Nottingham Union with feelings of deep regret. That whilst earnestly desirous of promoting the spiritual instruction of the inmates of the poorhouse, it considers they ought to be allowed, as far as may be compatible with the rules of the house, the full enjoyment of their religious views; and it considers the appointment of a paid chaplain would operate prejudicially to their free exercise of worship. That this meeting is further of opinion that such appointment is contrary to the wishes of a large majority of the ratepayers, and it therefore respectfully requests the guardians to suspend the appointment until the next elections of the board shall have clearly expressed the opinion of the inhabitants as to its desirability. (Cheers.)

In the course of his speech he mentioned the following telling facts:—

He held in his hand a return lately taken from the visitors' book of the union, showing the number of visits of ministers of the various denominations from the 4th October, 1861, to the 4th October, 1862:—Church of England ministerial visits, 61; Roman Catholics, 75; Society of Friends, 47; Independents, 33; Baptists, 20; Methodists, 22; Town Mission, 213. (Cheers.) Total, 471 visits during the past year. He thought that with an average of more than one visit a day throughout the year there could not be complete spiritual destitution. (Hear, hear.) And when he told them that there was an arrangement among the Dissenting ministers for the regular visitation of the workhouse, and that that arrangement had been carefully carried out by the ministers of the various Dissenting chapels of the town, for the performance of religious services in the workhouse every Sunday—(applause)—no one, he thought, would be inclined to say that there was any lapse there. (Renewed applause.) To analyse this return further: The Church of England visits were 67, or more than one per week; the Dissenting visits were 197, or more than three times the number of the visits paid by the ministers of the Church of England, and nearly four every week—or a Sunday visit and one every other alternate day. (Hear, hear.) In addition, there were the town missionaries, who had paid 213 visits, or four per week during the year. The town missions, however, might be left out entirely, because they were paid, not by one class, but by all classes in the town. Setting them, then, aside, the Dissenters had paid four visits per week, whilst the Church of England had paid a little more than one. They might, therefore, safely conclude that, if there was any spiritual destitution, any want of religious instruction, it arose from the neglect of the Church of England, and not the Dissenters. (Loud cheers.) It could hardly be a matter of surprise to any one if this meeting should come to the conclusion that, as there was a deficiency on the part of the Church of England, it was quite proper that the Church of England should at once do its best to supply it. (Applause.) The ratepayers would have no objection to that. They might increase the number of their visits to four or six per week, or appoint four or six chaplains; but don't let them ask the ratepayers to pay for it. (Applause.) That was what the ratepayers would object to, and it was a subject on which they claimed the right to be heard. (Renewed cheers.)

Mr. Councillor HART seconded the resolution, which was supported by Mr. MUMBY.

Mr. Councillor SIMPSON moved the next resolution:—

That the chairman of this meeting, and the gentlemen whose names are appended hereto, be a deputation to lay the views expressed in the resolution just passed before the Board of Guardians at their meeting on Tuesday next, namely—Messrs. J. R. Cowen, E. Hart, T. Simpson, E. Gripper, A. Goodliffe, and J. S. Baldwin.

He would put the thing in this form: if the Poor-law Commissioners believed that 250 paupers holding Church of England views ought to have better spiritual consolation and advice, then, on the same hypothesis, ought not the paupers of a different religion to have also a chaplain? If a chaplain, appointed at a salary of 150*l.* per annum, be given to the 250 Churchmen, on the same reasoning the 160 Methodists should have a chaplain at 96*l.* per year; the 120 Baptists, one at 78*l.* per year; the 100 Roman Catholics, one at 60*l.*; and the remaining 84 Independents ought to have one at 54*l.* per annum; which, together, would make a round sum of 443*l.* per annum for those pious worthies. (Laughter and cheers.)

The meeting was subsequently addressed by Mr. Goodliffe, Rev. J. R. Little, and Messrs. Hall, Mott, and Sweet. One of the speakers said that, although the Mayor had not felt at liberty to preside over that meeting, his opinions were in accordance with those of the majority of the inhabitants.

ESSAYS AND REVIEWS.—Dr. Lushington yesterday appointed the 17th inst. for hearing the arguments of Sir R. Phillimore in this celebrated case.

THE DEATH OF THE COUNTESS ZAMOYSKI.—A Polish funeral service was held on Friday morning in St. George's Cathedral, Southwark, in memory of the late Countess Zamoyski, at whose deathbed the Count was not allowed to be present.

THE REV. MR. MACNAUGHT.—At the monthly clerical meeting, the Rev. Dr. McNeile, with great satisfaction, announced that the Rev. Mr. Macnaught had sought, through the Lord Bishop of Chester, readmission into the Church, and would in a few days publish a pamphlet explaining his change of opinion.

—*Liverpool Post*.—[Dr. McNeile has written to say that his statement referred only to Mr. Macnaught's change of views. Of any steps consequent upon that change, he said nothing and knows nothing.]

THE DEANERY OF GLOUCESTER.—We have reason to believe that the vacant Deanery of Gloucester has been offered by Lord Palmerston to Archbishop Law. Not a word is wanted to commend this appointment to the cordial approval of every friend to Evangelical religion.—*Record*.

THE BISHOPRIC OF GLOUCESTER AND BRISTOL.—It is currently reported in Oxford that the late Vice-Chancellor of that University (Dr. Jeune, Master of Pembroke College) will succeed the Archbishop of York, in the See of Gloucester and Bristol.

THE AFRICAN CHURCH.—The bishopric of the Free States of the Orange Sovereignty of South Africa has been offered to the Rev. A. B. Croase, minister of St. John's (Beachmen's) Church, Great Yarmouth. He has not yet made known his decision on the subject.

DR. M'HALE AND THE O'CONNELL STATUE.—The Archbishop of Tuam has refused to let his name appear on the committee of the O'Connell statue. The Archbishop wants O'Connell to be honoured simply as an emancipator of the Catholics and a Repealer. He "declares for the priesthood and people of the West that not one penny will come to Dublin from beyond the Shannon unless the pretence of 'civil and religious liberty' be wholly discarded."

AN INCREASE OF THE EPISCOPATE is advocated by a large party, who intend to move in the matter in the next session of Parliament. The desire is to erect bishoprics at Westminster (out of London), Southwark (out of Winchester), St. Alban's (out of Rochester), Southwell (out of Lincoln), and Newcastle (out of Durham). The abbey at Westminster and St. Alban's, the collegiate church at Southwell, St. Saviour's Church at Southwark, and St. Nicholas Church, Newcastle, are considered to be buildings well suited for cathedrals.

CHURCH-RATES IN COLCHESTER.—On Wednesday last the periodical demonstration of St. Mary's came off, under the management of the churchwardens, when three members of the Society of Friends were summoned, and were mulcted in rates and costs, with the exception of one claim which had lapsed by reason of non-application within the legal time. Against this decision of the bench, Mr. Church vainly struggled; and, being thrown, he vowed never to lose his legs again, but to have in future an annual instead of a biennial auto-da-fé—that is, if church-rates do not in the meantime cease and determine by Act of Parliament.—*Essex Telegraph*.

MEMORIAL TO DR. LEGGE.—A chaste and costly monument has recently been erected in our cemetery to the memory of the late Dr. Legge, bearing in gold letters the following inscription:—"In memory of the Rev. George Legge, LL.D., for twenty-five years the minister of Gallowtree-gate Chapel, in this town. He was born at Huntley, in Aberdeenshire, October 16th, 1802, and died at Leicester, January 24th, 1861. 'An eloquent man, mighty in the Scriptures,' Acts xviii. 24." The monument is an obelisk, the needle and daces of Peterhead, and the plinth and kerb surrounding the grave, of Aberdeen granite, all skilfully wrought and highly polished. The design is by Mr. H. Shenton, architect, of Leicester, and the name of A. Macdonald, Aberdeen, modestly inscribed on the plinth, indicates the maker.—*Leicester Mercury*.

PAINFUL SUFFERINGS OF A MISSIONARY'S WIFE.—The *Missionary Magazine* gives some particulars of the illness and death, at Sydney, of Mrs. Pitman, who, with her husband (Rev. Charles Pitman), had laboured for thirty years in the South Sea Mission. Referring to his wife Mr. Pitman says:—"To enter into details of her disease would be needless; suffice it to say, such was its severity and protracted nature that for five full years she knew not the luxury of stretching herself upon a bed, but was compelled the whole of the above period to sit upon a low seat about ten inches in height, covered with soft pillows, and slept, when pain would allow her, by leaning her head sideways on bolsters piled up at the foot of the bed. Such was her position day and night, year after year—myself a constant witness." Mr. and Mrs. Pitman were the first European missionaries that took up their residence on Rarotonga, where they landed as far back as 1827.

THE CLAIMS OF THE CHRISTIANS OF MADAGASCAR.

—In our last number we inserted the substance of a letter received by the directors of the London Missionary Society from the Rev. W. Ellis describing the gratifying progress that Christianity had made in that island, and stating that notwithstanding the bitter persecutions of former years there are still 7,000 avowed Christians, whose piety and fortitude were making a great impression on the rest of the population, who crowd to hear the Gospel proclaimed. Mr. Ellis asks for 10,000*l.* to build spacious places of worship on the spots consecrated by the martyrdoms and tortures of the native converts. The King has with alacrity appropriated the sites; he and his Christian people will do what they can towards raising the required buildings; but it is to England that the missionaries must look for the principal part of the money. It is stated that the directors of the London Missionary Society are about to make a public appeal on the subject.

TRACTARIAN RITUALISM IN EAST LONDON.—The *Guardian* has a detailed account of commemoration services, just held at St. Mary's, Haggerstone (Shoreditch parish). They appear to have been conducted after the Margaret-street model. Some extracts will show the nature of the ceremonies:—"There was a procession of the choir and clergy



round the church, singing the hymn 'Jerusalem the Golden.' . . . The aspect of the interior of the church at Evensong was most imposing. . . . The vast nave densely thronged. . . . more eastward the long array of priests, the mass of choristers, all surpliced, their white robes shining in bright relief against the crimson covering of the dais; more eastward still the sanctuary, with its massive alabaster reredos, inlaid with marble—the noble east window—the massive candelabra, their many tapers shedding a softened light upon the altar—the altar itself vested in a frontal of rich white silk and ornamented with vases of flowers—all formed a spectacle of holy grandeur."

**THE INDEPENDENTS AND CHAPEL-BUILDING IN 1861.**—The year before last the Independent denomination built 96 new chapels, or nearly four every week, at a cost of 121,467*l.*, enlarged 38 others at a cost of 19,536*l.*, and improved 73 more at a cost of 10,771*l.*,—altogether, spending 151,774*l.* to accommodate 60,000 additional people in our places of worship. The total amount spent by the Independents last year on the chapels, school buildings, ministers' houses, and a college, was 215,013*l.* It further appears from the statement made by the Rev. J. C. Gallaway, Secretary of the English Congregational Chapel-Building Society, at one of the Congregational Union meetings last week, the number of chapels already opened this Bicentenary year, or in course of erection, or projected with a moral certainty of being completed within three years, is 300. The number of sittings which it is thus intended to place at the disposal of the denomination is about 165,000, and the cost of the buildings is estimated at about 495,000*l.*

**TOASTS AT PUBLIC DINNERS.**—"A Conservative Layman" complains in the local Tory paper at Colchester that a course similar to that pursued at Newcastle and Southampton has been followed in that town. He says:—"At a recent Oyster Feast we heard one who professes to be a Conservative and 'sincere Churchman,' propose as a toast, 'The Bishop of Rochester and the Clergy of the Diocese, coupling with it the names of our Rural Dean, and a Nonconformist minister (Rev. T. D. Davids); the former representing the doctrines of England's Apostolic and Reformed Church, the latter those of a large body of Nonconformists.' The writer protests against this as giving 'active, practical support of error.' [Another correspondent protests even more strongly after the following fashion:—

The matter is not one of mere etiquette or feeling—it involves a serious principle. We Churchmen believe that schism is a sin; and we cannot include the Church and schism in one common "God-speed." If chairmen of public dinners wish to toast schism, or to compliment schismatical teachers, let them do it *simpliciter*; but if they think proper to violate the principles and offend the feelings of Churchmen, by putting Church and schism together for joint honour, and coupling the principal Church dignitary present with the most notorious schismatic, they must be prepared to find "the harmony of the meeting" interrupted, and their own spurious liberality receive a merited rebuke.

**EDINBURGH TOWN COUNCIL.—THE FREE CHURCH AND THE ANNUITY-TAX.**—For the last two years the Free Churchmen in the Council, almost without exception, have chosen to give their support to the Established Church as against the Dissenters in the matter of the Clerico-Police Tax. Twelve months ago, their conduct and the conduct of their friends out of doors admitted of no mistake. They went bodily over to the Establishment as against all the Liberal Free Churchmen, United Presbyterians, Independents, and Baptists, with whom they had previously been associated in politics, and by whom, it is not too much to say, they were first elevated to place or power. They betrayed their friends, or, at all events, their friends believed themselves to be betrayed. Three seats were lost to Liberalism and Dissent when three might have been gained; the rupture was completed; and this year, as the natural and necessary result of the change, the Liberal Free Churchmen and other Dissenters of the city rest upon their oars. They have stood with arms a-kimbo and allowed the supporters of the Established Church, in connection with the Free Church, to try their strength with the supporters of the Established Church not in connection with the Free Church. Four thousand Liberal electors have virtually disfranchised themselves, sunk their votes, rather than give them to those who have deceived and victimised them, or to those who may be willing to victimise without feeling it first necessary to deceive.—*Caledonian Mercury*.

**CHURCH PATRONAGE.**—No sooner does the death of the Primate place at the disposal of the Crown the living of Adisham and Staple, worth 1,300*l.* a year, than it is given to the Rev. Henry Montague Villiers, who took his degree at Oxford in 1860, was ordained a deacon in 1861, and was made a "priest" this year only; but who has the good fortune to be the son of a Bishop, the nephew of Lord Clarendon, and the son-in-law of Earl Russell! Nobody ventures to suggest that the young cleric deserved to receive what is tantamount to a valuable life annuity, for any good service which he has rendered to the Church; and all that the *Record* can say in the way of explanation or apology is, that Staple will be separated from Adisham, which will then be "only worth 700*l.* a year." "Only 700*l.*!" Hear that, ye aged and hard-worked beneficiaries of the Clergy Relief Society, who have never had the good luck to marry the daughter of a Bishop or a Minister of State; and ask yourselves what interest you have in guarding from "spoliation" revenues spent for the aggrandisement of individuals, and not for the advancement of the spiritual interests of the people. The population of Adisham will be but 410 after the proposed

division has taken place. This aristocratic young shepherd, therefore, will have few enough sheep to tend, in return for his splendid wages. Why are these rich livings kept up? The question will never be difficult to answer while such names as Cheese and Villiers are to be found in the Clergy List.—*Liberator*.

**THE NEW ARCHBISHOP OF YORK.**—The Right Rev. William Thomson, D.D., who has been nominated by the Crown to the Archbishopric of York, is not only the youngest prelate in the order of consecration, but the youngest in point of years. He was born on the 11th of February, 1819. The new Archbishop is the son of Mr. John Thomson, of Whitehaven, and having been educated at Shrewsbury-school, was entered at Queen's College, Oxford, where he became scholar, fellow and tutor, and provost. He graduated in 1840, when he took a third-class in classics. In 1842 he was ordained deacon, and was admitted into priest's orders in the following year. He was curate first at Guildford, then at Cuddesden, and in 1848 was appointed select preacher at Oxford. In 1853 he was chosen to preach the Bampton Lectures at Oxford, his subject being "The Atoning Work of Christ." In 1855, on the resignation of Dr. Baring, now Bishop of Durham, Lord Palmerston, who was then Prime Minister, nominated him to the rectory of All Souls' Church, Langham-place, in the parish of St. Mary-lebone; but in the course of a few months afterwards, the Provostship of All Souls College becoming vacant by the death of Dr. Fox, Dr. Thomson was elected to it, notwithstanding some opposition which he had met with in consequence of his successful exertions to destroy the closeness of the college. In 1858 he was elected preacher of Lincoln's-inn; in 1859 he was appointed one of the chaplains-in-ordinary to her Majesty; and in 1861, on the translation of Dr. Baring, he was nominated to the Bishopric of Gloucester and Bristol. The new Archbishop is well known by his work entitled "An Outline of the Laws of Thought," and by his preface to his work called "Aids to Faith," which was intended to be a counteractive to the "Essays and Reviews." He has contributed a "Life of Christ" to Dr. Smith's "Dictionary of the Bible," and has published several other minor works.

**A CLERGYMAN TAUGHT CHRISTIANITY BY A JEW.**—A meeting was lately held at Devonport in connexion with the Society for Promoting Christianity among the Jews, the Rev. Mr. Ayerst, a clergyman, attending as a deputation. Amongst the audience was Mr. Ezra Nathan, a Jew, who challenged several of the statements made by Mr. Ayerst. Mr. Nathan, in a letter to a local journal, says:—

The rev. gentleman said those traditions destroyed the Word of God. The lawyers always contend that a witness should come into court with clean hands; I tell the rev. gentleman the same. Has he forgotten or overlooked the writings of the Fathers of the Church? I asked him why he did not, and the Church to which he belongs, conform to the principle there so distinctly laid down—that Christianity was to be supported by voluntary efforts, and not by forced payments? But to this he had not the courage, or the manliness, to reply. Now I publicly challenge him to do so. . . . The rev. lecturer stated he had been a missionary in Prussia for three years; but I would like to know if he ever told these poor illiterate Israelites with whom he came in contact that the Church with which he is connected has been the cause of the spilling of human blood and sacrifice of life, by enforcing the payment of tithes in Ireland; that it has trusted to the arm of flesh, and not of the spirit; that it has incarcerated people for the non-payment of Church-rates, and would do so again to collect filthy lucre. Before concluding, I must disavow that I write this letter in a Pharisaical spirit; but what I wish to do is, to challenge the Rev. Mr. Ayerst to come on the public platform, and say whether he can, consistently, defend Christianity as carried out by his Church, he not having attempted to do so when challenged by me before.

**THE LIVINGSTONE EXPEDITION AND THE UNIVERSITIES MISSION.**—The Cape Town correspondent of the *Watchman* writes on this subject:—

By her Majesty's ship *Ariel* we learn that the missionaries have found it necessary to abandon the station which they had formed at Magomero, owing to the hostile attitude assumed by the Ajawas. This tribe, whose attack was repelled on a former occasion by Bishop Mackenzie, had been ravaging the country round about, even to within a few miles of the station. Though this was not attacked, the danger was deemed to be so imminent, that the mission party made a precipitate retreat down the River Shire, to the residence of a chief named Chibisa. There seems to be no doubt that the Ajawas have acted upon the instigation of Arab and other slave-dealers, who will not submit to lose the profits of their nefarious traffic without making a bold effort to rid the country of Christian missionaries. Dr. Livingstone is of opinion that the Portuguese authorities, notwithstanding their professions of friendship, are in league with the slave-dealers, and are at the bottom of all the troubles of this nature which have befallen the mission. On the other hand, the missionaries endeavour to inculpate Dr. Livingstone, and accuse him of having placed them in a false position with the native tribes, with whom they soon became involved in serious misunderstandings, so that they found it necessary in the first place to resort to arms, and eventually to abandon the station. Some way or other, a fatal mistake has been made, and the interests of Christianity in that region have been prejudiced to an extent which it is impossible to estimate.

Dr. Livingstone's communications show that he is perplexed how to act in furtherance of the objects of the expedition of which he is chief. He has the full conviction that the authorities of the country are opposed to him, and do their utmost to thwart his efforts. Notwithstanding the alliance between Great Britain and Portugal for the suppression of the slave-trade, the Portuguese officials on the eastern coast are permitted not merely to connive at it, but to participate in its gains, "by receiving bribes and head-money from slavers." It is also asserted that the agents of the Governors both of

Mozambique and Tete were present in the Ajawa camp when the attack on the English missionaries was threatened. This is a matter to which, no doubt, the attention of the Imperial Government will be directed.

## Religious Intelligence.

**PREACHING IN THEATRES.**—The preachers at the theatre services on Sunday were as follow:—Surrey Theatre, Rev. G. A. Rogers, M.A., Incumbent of St. Luke's, Holloway, Pavilion Theatre, Rev. J. Hay, Wesleyan, Spitalfields. Standard Theatre, Rev. A. M'Millan, Cromer-hill Chapel, Bayswater. Sadler's Wells Theatre, afternoon, Rev. W. Grigsby, Tabernacle, Moorfields; evening, Rev. J. M'Anally, M.A., Incumbent of Penge, Britannia Theatre, Rev. W. Brock, D.D. At St. James's-hall, the Rev. J. S. Hall, minister of Falcon-square Chapel, preached in the afternoon; and the Rev. T. W. Aveling, of Kingland Congregational Church, in the evening.

**NEW CROSS CONGREGATIONAL CHAPEL.**—The anniversary services of this chapel were concluded last week by a public meeting. On Sunday sermons were preached by the Rev. Dr. Ferguson, of St. John's-wood, and the Rev. P. J. Turquand, of Walworth. On Tuesday evening about 200 sat down to tea, and at a later hour a public meeting was held to promote the completion of the building. The Rev. D. J. Evans, the pastor, presided. Mr. S. J. Green, the treasurer, stated that there was a debt of nearly 300*l.* upon that portion of the building in which they were then assembled, and if that debt were cleared off there were some friends in the congregation who were willing to advance sums of money at a nominal interest in order that the chapel might be completed. Several interesting addresses were delivered, and at the close of the meeting the pastor had the pleasure of announcing that up to that moment the anniversary services had produced 271*l.* 16*s.*, and that four friends were willing to advance 100*l.* each to the fund for completing the building.

**MIDNIGHT MEETING MOVEMENT.**—On Tuesday evening, Nov. 4, about eleven o'clock, from 150 to 200 fallen women, chiefly from the Blackfriars' Waterloo-road, and Southwark districts, assembled at Dunn's Lecture Hall, Newington-causeway, on the invitation of the friends of the midnight meeting movement; and after partaking of a plentiful repast provided for them, they were addressed by various gentlemen present. Their demeanour was quiet and becoming, and they listened attentively to the exhortations of the promoters of the gathering, deep emotion being occasionally manifested by some among them who had evidently been trained in Sunday-schools, or under the influence of Christian parents. Twelve of these unhappy creatures have been already provided for, and four meetings have been held within the last four weeks, at which between 600 and 700 were present, of whom forty-seven have sought the protection of the institution. The streets in the districts above-mentioned, which at a late hour usually abound in abandoned women, were on Tuesday night nearly cleared.

**SALFORD.**—The Rev. Samuel Chisholm, late of Huddersfield, having accepted a unanimous invitation to become the pastor of the church assembling in Chapel-street Chapel, Salford, a recognition service was held on Tuesday, Oct. 28, when the Rev. D. E. Ford offered prayer, and addresses were delivered by Revs. Dr. Parker, Robert Bruce, M.A., of Huddersfield, J. B. Paton, M.A., of Sheffield, T. G. Lee, S. St. N. Dobson, B.A., and Messrs. Cox and Frost.

**BURNLEY.**—On Sunday last two sermons were preached in Westgate Congregational Chapel in this town, in connexion with the anniversary of the Sunday-school, by the Rev. R. D. Wilson, of Birmingham. The Sunday-school contains 640 scholars—being an increase of 100 during the past year. The average attendance has also increased at least 100 during the same period. In connexion with the school six classes are held during the week for Scriptural instruction, sewing, writing, &c., attended by an aggregate of 140 of the elder scholars. The collections on Sunday were over 86*l.*

**WHITTINGTON, DERBYSHIRE.**—In this rising place, in the mineral district of Derbyshire, the foundation-stone of a new Baptist chapel was laid on Friday week. It is to cost 450*l.* The new church is intended as a branch of that held at the Townhead-street Chapel, Sheffield; and the minister at Sheffield will occasionally officiate at Whittington. The foundation-stone was laid by W. Sissons, Esq., of Sheffield, and the Rev. C. Larom explained the circumstances under which it had been commenced. In the evening there was a tea-meeting of the friends in the Primitive Methodist Chapel, when there was a large attendance.

**WIBSEY INDEPENDENT CHAPEL.—PAUL MEMORIAL SCHOOL.**—On Saturday week the foundation-stone of a new school, in connexion with the Independent chapel at Wibsey, Yorkshire, was laid by W. E. Glyde, Esq. The school is intended to be a memorial of the late respected pastor, the Rev. John Paul. The school will be built on ground adjoining the chapel, and from the designs of Mr. Mark Brayshaw, architect. It will cost over 500*l.*, of which 476*l.* is already secured. There were a large number present at the ceremony. After the singing of a hymn, the Rev. James Innes, in the name of the teachers of the Sunday-school and other friends, presented to Mr. Glyde a beautiful silver trowel, bearing an appropriate inscription; after which Mr. Glyde addressed the assembly at some length. The Rev. J. Innes



then placed a bottle, containing documents, several local papers, and some coins, in a cavity in the stone. The document contained the names of the ministers, the deacons, the superintendents, the secretary, and the teachers of the Sunday-school. Mr. Glyde then spread the mortar, and the stone was lowered into its place. The Rev. Dr. Campbell offered prayer. Another hymn was sung, the Rev. J. Innes pronounced the benediction, and the assembly separated. After the foundation-stone was laid there was a tea-meeting, when the Rev. James Innes was called to the chair.

**WIVENHOE INDEPENDENT CHAPEL—RECOGNITION SERVICE.**—The recognition of the Rev. J. R. Smith as pastor of the church and congregation assembling in the above chapel, took place on Thursday, the 6th November. Upwards of one hundred persons took tea previous to the public meeting, which was presided over by James Penny, Esq., senior deacon. Praise, and prayer specially commending the pastor to the guidance of heaven, was offered. Messrs. Sadler, Moore (treasurer), Murrells (deacon), addressed the meeting and cordially welcomed Mr. Smith to their community. A hymn having been sung, Mr. Barrell (superintendent of Sabbath-school) delivered an address, followed by the pastor, who referred to the work of the ministry, the doctrines to be preached, &c., &c. Some two or three short addresses followed by various friends, the usual vote of thanks, and the solemn meeting terminated by prayer by Mr. Smith. There was a small balance against the treasurer of the day-school, arising from neglected bills, which the friends present liquidated.

**EAST BOLDON NEW CONGREGATIONAL CHAPEL.**—The ceremony of laying the foundation-stone of a new Congregational chapel at the pleasant villages of East and West Boldon, near Newcastle, took place at the former village on Thursday afternoon, in the presence of a large number of people, many of whom were from Sunderland, Shields, and Newcastle. After singing, reading of Scriptures, and prayer, Mr. R. Thubron handed to Mr. Common a silver trowel with the following inscription:—"Presented to Andrew Common, Esq., of Sunderland, on the occasion of his laying the foundation-stone of the Congregational Church, East Boldon, Durham. 5th Nov., 1862." Mr. Common, in accepting the trowel, thanked Mr. Thubron, and the friends through him, for the handsome present. Proceeding with the ceremony, he said he held in his hand a bottle, which was hermetically sealed, and which was to be placed in a cavity of the stone. It contained certain documents and some small coins of the realm. The documents were,—a circular, dated Aug. 21, 1862, setting forth the need of a new chapel; the names of the committee, treasurer, and secretary, and a recommendation of six of the neighbouring Congregational pastors; a copy of the handbill announcing this ceremony; and copies of the *Nonconformist*, *Northern Daily Express*, and *Newcastle Daily Chronicle*, the two latter being of the date 5th November, 1862. Mr. Common then inserted the bottle in the cavity, and laying the stone said:—"I lay this stone in the name of the Father, Son, and Holy Ghost, the one living and true God; and I pray that the blessing of God may rest upon it, and upon the building to be reared upon it, and upon all connected with it." He then delivered a short and effective address, and closed by praying that prosperity might rest upon the chapel and all connected with it. The Rev. W. Parkes, of Monkwearmouth, offered up an invocatory prayer, after which the Rev. H. T. Robjohns, of Newcastle, delivered a short address, further illustrating the principles of Congregationalism and voluntarism, stating that in addition to the 130,000l. subscribed this year, no less a sum than 215,000l. was subscribed by the Congregationalists of this country in 1861, for the purpose of erecting new chapels and ministers' houses, towards which sum he regretted to say Durham only contributed 600l., and Northumberland not a penny. He hoped the northern counties would do better. A collection was then made, and the sum of 12l. 9s. 5d. was received. After singing the doxology, the ceremony was concluded with prayer by the Rev. J. Wills, North Shields. The company then proceeded to a granary, which had been kindly lent by Mr. Potts, and where a substantial tea was set out. The room was decorated with evergreens, and upwards of 300 people took tea. A meeting was subsequently held, presided over by Mr. Thomas Davison, of Sunderland, and addressed by the ministers who took part in the ceremony and others. The new chapel will be made to accommodate 150 persons.

**FROME—REOPENING OF ROOK-LANE CHAPEL.**—This venerable place of worship was reopened on Tuesday last, after having been closed for about seven months, during which time it has undergone a thorough transformation. The alterations, additions, and restorations, carried out by Mr. Stent, of Warminster, have been done with the view to maintain in its integrity the character of the fine old building. That the architect has not only succeeded in this intention, but has displayed a rare amount of ingenuity and taste in the rearrangement of the place, we think all who have seen it will readily admit. The interior may be said to be entirely new. The central entrance has been closed, and the entrances on either side have been greatly improved. Unfortunately, the chapel is much wider than its length, and this must have been one of the chief difficulties the architect had to contend against. To overcome this, in some measure, he has placed wide side aisles against each wall, and arranged the pews diagonally. Another improvement with this view was to reduce the old deep front gallery to the requirements of an organ-loft; the floors, ceilings,

plastering, pewing, and windows are all new. The pews are comfortably arranged in the modern style, without doors. The spacious and too numerous windows have been reduced in number and height, and filled with cathedral semi-transparent glass in ornamental iron sashes. These give a soft and pleasant light in place of the intense glare which formerly oppressed the worshippers. In the recesses on either side of the pulpit, above the monuments, are two oriel windows, filled in with stained glass of a very tasteful design. These were kindly given by two friends. The pulpit (a fine oak one, but which had, by some ancestors with more zeal than taste, been covered with paint in many coats) has been cleaned, restored, and placed on a new pedestal on the very convenient platform at its base. There are on the platform a communion table and chairs, made of old oak, taken from the chapel. The entire alterations have cost about 1,200l., towards which about 800l. had been raised before the reopening day. The work has been effected by the Messrs. Brown, in a highly satisfactory manner. The opening exercises of worship were conducted by the Revs. E. Edwards, J. M. White, T. Mann, E. H. Jones, and T. Hind. A sermon was preached in the afternoon at 2.30, and in the evening at six o'clock by the Rev. Newman Hall, LL.B., of Surrey Chapel, London, to crowded audiences. In the afternoon a tea-meeting was held in the schoolroom, which was beautifully decorated with flowers and evergreens, and was filled to overflowing; the class-rooms and vestry being also filled. The whole of the provisions for the tea were generously given by ladies of the congregation. The collections and the proceeds of the tea-meeting amounted together to about 50l. On Wednesday evening a bountiful tea was given to the Sunday-schoolers; after which brief addresses were given by the Rev. E. Edwards and Messrs. Stent and Taylor, and the memorial monument erected by the contributions of the scholars and teachers was formally inaugurated. On Thursday evening tea was provided for the aged members of the church, of which about twenty-four partook. After this the public services in connexion with the reopening were resumed; an excellent sermon, founded on John xix. 2, 3, being preached by the Rev. N. Haylor, M.A., of Bristol.

**CHRISTIAN LITERARY INSTITUTION AND SCHOOLS, WORTHING.**—The ceremonial connected with the formal opening of this beautiful and commodious building,—undertaken and carried out to completion by the Rev. W. Bean, the minister of the Independent chapel, Chapel-street,—took place on Tuesday, the 28th ult. The structure is a really elegant one, of Gothic style, and of large dimensions, being some seventy feet deep, by forty in width, thoroughly adapted for the object of its erection, and does credit to the architect, and no less to the builder. Sir Morton Peto, Bart., M.P., was called to the chair, and after Mr. Bean had read a portion of Scripture and engaged in prayer, explained the objects of the institution that day opened, which have already been stated in these columns. It was, he said, intended to teach there nothing that the most zealous Churchman would object to his children being taught, but at the same time, we, as Nonconformists, will not consent to their being taught creeds and catechisms which we conscientiously object to. Mr. Bean stated that the total cost of the institution was 1,370l., towards which 1,003l. odd had been obtained, leaving a debt of 367l., besides a loan of 500l. to be repaid. Dr. Barker, High Constable, proposed the first resolution as follows:—

This meeting, being impressed with the probable utility of the Christian Literary Institution and Schools to the children, young men, and the inhabitants of this town generally, desire to express their gratification at its auspicious opening.

Dr. Collet seconded the motion. Jeremiah Pilcher, Esq., then moved:—

That, in the opinion of this meeting, any additional means for mental, moral, and self culture, should be highly prized by those persons for whose benefit they were intended.

The Rev. Mr. Goulty seconded the resolution, which was carried unanimously. Dr. Campbell, of London, proposed the third resolution:—

That it is the duty and privilege of those persons whom Providence has blessed with talents, means, and influence, to employ the same, with a view to elevate the mind, improve the position, and to promote the physical and moral happiness of mankind generally. And this meeting rejoices in the fact that such persons have helped in this undertaking.

The Rev. Paxton Hood, of Brighton, seconded the resolution in an interesting speech. The meeting adjourned in the morning, and in the interval between thirty or forty ladies and gentlemen partook of a luncheon specially provided at Fowler's Royal Sea House Hotel. A larger number were expected, but the weather, which deterred many from attending the morning meeting, militated against this gathering also. The meeting was again resumed at six o'clock in the evening, when Sir Morton Peto, Bart., M.P., again presided. The hall was brilliantly lighted, and well filled by a large assembly of influential and respectable inhabitants of the town. On the platform were present, Jeremiah Pilcher, Esq., Dr. Campbell, the Rev. Paxton Hood, the Rev. Jacob Stanley, the Rev. Mr. Legg, the Rev. Richard Peart, Dr. Collet, R. P. Daniell, Esq., and E. C. Stanford, Esq. After several of these gentlemen had addressed the meeting, and paid a tribute to Mr. Bean's zeal and liberality, that minister, in moving a vote of thanks to the chairman, said that he intended putting the building in trust, and that Sir Morton Peto had consented to be one of the trustees. The rev. gentleman then stated, in reference to the library, that he intended to give one hundred books from his own library, and several kind friends had promised to give more, therefore he thought they would not be deficient in that respect.

**OLD MEETING-HOUSE, NORWICH.**—An interesting meeting was held in the above chapel on Thursday evening last, in commemoration of the purchase of the freehold of this venerable place of worship. At half-past five, about 250 persons sat down to tea in the school-room. At seven, having adjourned to the meeting-house, the number was greatly augmented. After chanting part of the 136th Psalm, the pastor, the Rev. J. Hallett, read a brief statement as to the cause that had brought them together. It appears that the purchase of the freehold costs 523l., about four-fifths of which has been given by the congregation itself. This sum, added to other sums for old debts, repairs, and improvements, raised during the present pastorate of only six years and a half, makes a total of 1,135l. contributed for special purposes, without diminishing the ordinary help rendered to religious and benevolent societies. The meeting was addressed in congratulatory terms by the Revs. G. Gould, J. Alexander, T. A. Wheeler, P. Colborne, J. Stoughton (of Kensington), Mr. Brightwell and Mr. Tillett. Mr. Stoughton said there was no one, he supposed, who felt a stronger attachment to the Old Meeting than he did. He could look back now over a space of fifty years, and recollect the time, when, a little boy, he lived in the Meeting-alley, and used to play in gardens where now stood the school-room in which they had taken tea. He was not at that time in the habit of attending the Old Meeting, but the Calvert-street Chapel; but he came to this place in the ministry of Mr. Innes; and having formed other views of ecclesiastical government than those he previously entertained, he became a member of the church. Well did he remember the evening in which he was admitted, and well also the period when he was dismissed by the church and became a student of Highbury. Mr. Stoughton then congratulated the pastor and congregation on the exertions they had made, and the success they had accomplished; and said that whenever a project was set on foot to build a new chapel in the city of Norwich, he would see what help he could get for them in London. Mr. Stoughton then concluded with an earnest and impressive appeal to every individual to remember that he, and he alone, was responsible for himself to God. After prayer, the meeting broke up. The excellent chapel choir sung several sacred pieces in the intervals between the speeches. The church worshipping in this venerable building traces its origin as far back as the year 1642, when in connexion with the Congregational Church at Yarmouth, it was founded under the pastorate of the Rev. W. Bridge, M.A., who had previously been ejected from two livings in this city for not reading "The Book of Spirits," and had fled into Holland, but now, with his followers thither, had returned. For half a century from that date the Norwich church, which became distinct from the one at Yarmouth in 1644, was without a local habitation, meeting sometimes in private houses or concealed buildings, except during the Commonwealth, when it was allowed the use of a room called "The Granary," at the back of Andrew's Hall, and probably belonging to it, for a small annual rent. During the latter half of that century, four of the ejected ministers of St. Bartholomew's of 1662, were successively pastors of the church, and two others members of it occasionally rendering it ministerial service, so that six of that noble band of confessors are identified with the history of this Christian community. In the year 1692, and during the pastorate of the last of the ejected ones, the congregations, which by this time had become large, wealthy, and influential, built the Old Meeting.

## Correspondence.

### LANCASHIRE DISTRESS.

To the Editor of the *Nonconformist*.

SIR,—I have just returned from Manchester, where the Central Committee for the Relief of the Congregational Churches in the Cotton District has had a long and anxious sitting. We have voted away near two thousand pounds. This money, in the first place, is committed to the care of the ministers and deacons of the suffering churches in order to provide food for those connected with their sanctuaries who by this cotton famine are suddenly, undeservedly, and irresistibly impoverished. In the second place, a considerable sum was set apart, for the purchase of blankets, sheets, stockings, shoes, and clogs. A sub-committee of practical gentlemen kindly undertook the purchase of these articles, with ready money, from the benevolent manufacturers, that thus, with the smallest outlay, the largest good might be secured. (So urgent was this matter deemed, as the cold is now upon us, that before these lines reach the eyes of your readers, many a dear Christian will have cause to say with rejoicing, "I was naked and ye clothed me! I was hungry and ye fed me.")

Further, inasmuch as the appeals from our churches are for grants larger and larger, and inasmuch as many parts of our Christian community are doing little or nothing for us, it was determined to send deputations to our chief towns, in order to organise committees for moving all the surrounding localities. Vastly more money must be had. In every Christian family there must be weekly contributions, that the churches of this district may be borne above the dark, deep tide of poverty and desolation which is now flowing in. Other arrangements also were initiated, by which it is hoped that the fearfulness of this visitation will in a more realising way be set before our Christian brethren from one end of the kingdom to the other. But for the pre-



sent week we feel that we should not discharge our consciences, nor be faithful to the cries of our dear suffering neighbours, were we not to assure the Christian public that matters are becoming worse and worse, and that under a calamity so totally unexampled we must have liberality and sacrifices also totally unprecedented.

The Central Committee, assembled to-day, authorised me to express its grateful thanks for the following sums. The letters, too, by which they were accompanied, were, in many instances, truly cheering—while the patience, the magnanimity, with which the calamity is borne inspires the committee with a resolve to make vigorous efforts on behalf of their distressed brethren as long as the necessity shall exist.

In conclusion, let me say that the clothing and bedding which have been sent have been received with intense joy. Some thoughtful friends have been anxious that the families of our suffering ministers should be especially regarded. Their contributions for this purpose have been faithfully applied, and in return the committee have received letters of gratitude, by which the very fountain of their hearts has been opened. The best efforts of the committee are still at the service of the churches, with a view in this peculiar time to the glory of our blessed Lord.

I remain, yours truly,

WILLIAM ROAF, Corresponding Secretary.

Wigan, Nov. 10.

	£	s.	d.
Barnet, Rev. S. Davies, one month's weekly subscription	5	0	0
Newcastle-on-Tyne, West Clayton-street, Rev. T. Robjohn's	17	0	1
Blakeney, Tabernacle Sunday-school	1	0	0
Ditto, Working men employed by Mr. B. W. White	0	15	3
Slough, Rev. G. Robins, sacramental collection	15	4	11
Ditto, boxes at the door	5	9	7
Talgarth and Tredustan, thanksgiving offerings, after addresses by the Revs. T. Evans and R. D. Nicholas	2	8	9
Hambledon, Rev. John Brown	10	9	7
Sherborne, per Mr. George Upsal	1	1	6
Ramsbury, Wilts, per Rev. J. A. Harrison	1	14	0
Milford, employed at Messrs. Wood and Sons, South Hook Barracks	4	7	6
Ryde, Isle of Wight, per Rev. J. A. Coulart—			
Mr. Atkinson	0	10	0
Mr. J. R. Abbott	1	0	0
Stroud, Mr. S. Clayfield	2	0	4
London, A Friend, by Mrs. Dunning	1	0	0
Jersey, Young ladies in the Misses Pike's school	2	3	0
Ditto, Miss Parsons	1	0	0
Ditto, Miss Bideaux	0	11	0
Burnham, Essex, Rev. J. C. Burnet	4	15	0
Southampton, Rev. T. Adkins	77	15	9
Tearcross, Pembroke, harvest collection	1	0	0
F. H. Marling, Esq., Toronto	5	0	0
Bristol, Highbury Chapel, Rev. D. Thomas, per J. Bourne, monthly collection	46	6	5
Ross, Rev. W. F. Buck	3	7	6
Brighton, Queen's-square Chapel, Rev. Paxton Hood	50	0	0
Dalston, Rev. Clement Dukes, third contribution	13	5	0
Davenport, Rev. R. W. Carpenter, Sacramental Collection, second contribution	9	8	0
St. Ives, Rev. T. Lloyd	8	7	7
Hornsey, Rev. J. Corbin	24	5	10
Bristol, Rev. J. Cort, monthly collection	3	10	0
Surbiton, Rev. A. Mackennal, third collection	13	0	0
Stratford, Rev. J. Simpson	2	5	0
Exeter, Rev. D. Hewitt, Sacramental Collection	5	2	6
Newbury, collected by Mr. and Mrs. Longford	2	6	0
Brightlingsea, Sacramental School Collection	1	0	0
Bromley, Rev. E. Bolton, second monthly collection	12	10	0
Manchester, Grosvenor-street, Rev. P. Thomson	20	0	0
Newport, Isle of Wight, Rev. H. Martyn (12s. 3d. previously sent)	3	0	0
Aston Keynes, 3s.; Cricklade, 12s.; Cernay, 3s.	3	15	0
Westminster, Rev. Samuel Martin, Sacramental Collection	25	5	10
Roydon, Rev. D. Davies, B.A.	2	2	0
Milford, Tabernacle, Rev. C. Gwynn	2	5	0
Editor of the Christian World	12	1	0
Mr. N. B. Sutcliffe, Ashton, 10s. per month for four months	40	0	0
Miss Sutcliffe	1	0	0
Rev. S. Clarkson	1	0	0
Mr. E. Lewis, Clapham, 4s. per month for five months	20	0	0
South Petherton, Rev. W. F. Revell, subscriptions and collections in school	9	18	0
Middle Lambrooke, Rev. G. Taylor	4	8	0
Shoreham, Protestant Free Church, by Rev. S. Betcock	2	0	0
Newport Pagnell, Rev. W. W. James, 5s.; Oakham, Rev. J. C. Fairfax, second contribution, 15s. 6d.; Howe, in addition to 1s. 5s. last week, 11s.; A few poor people at Road, 3s.; Ipswich, Mr. W. Moffat, 10s.; Torrington, Mr. Edwin Handford, 10s.; Cockerhill, Mr. Bonner, 5s.; Ware, additional, by Rev. P. Law (making 9s. 4d.), 15s. 3d.; Cernais, Independent Chapel, 12s.; Crewe, sacramental collection, per Mr. J. Eaton, 19s.; Clapham, D. H. and friends, 2s.; Stebbing, British School children, 5s.; ditto, 5s.; Paignton, Mr. T. Pope, 15s.; Looe, Independent Sunday-school, per Mr. Hick, 10s. 6d.; Oset, M. S., 10s.; For special localities, Kentish Town, Rev. J. Fleming, Congregational Church,			

a fourth of collection and subscriptions, 35s.; Mrs. Tanner, 3s. Parcels of clothing have been received from various quarters—ten from Bolt-court, which were divided and sent to seventeen churches; two boxes and three bales have also been received from the London depot. Others have been received, or are understood to be upon the way, from J. Baxter, Esq., Liverpool; Mrs. Hickman Smith; Mr. Jones, Newport; Mrs. Tanner, Portishead; Mr. Blenkhart, Queen's-square, Brighton; Newport, I.W.; Oakham, Surbiton, and Abergavenny; Miss Stevenson, Lincoln, and young ladies in same establishment; also a parcel of material sent for a class much in need of it, by the Rev. T. Kenelly, of Gravesend. One or two, likewise, have been received, which cannot be identified. For them, as well as the rest, sincere thanks are recorded.

To the Editor of the Nonconformist.

SIR,—Permit me through the medium of your valuable journal to acknowledge the receipt of the following sums kindly forwarded to me for the relief of the distressed operatives in the town of Heywood.

	£	s.	d.
From J. Clark, Esq., London	2	0	0
Rev. W. J. Shrewsbury	1	0	0
An Unknown Friend	1	0	0
Mr. E. Robinson, Diss	0	18	0
Mr. T. Davis, Knighton	0	11	6
A Will-wisher, Apperly-bridge	0	10	0
R. T. P., Brixton	0	10	0
M. E. Bell, Rhyl	0	5	6
W. W., Hounslow	0	3	6
M. A. Ripton, Whitby	0	5	0
W. J., Hoxton	0	4	2
Mr. J. Harding and friends	0	10	6

In addition to these contributions, I have received from J. Clark, Esq., London, a bale of valuable clothing; Mr. E. Filmons, Leighton, a box of clothes; Three friends at Barnstable, a bale of clothing; Mr. E. Underwood, Brynmawr, a parcel of wearing apparel.

I am truly thankful to those kind friends who have week after week responded to my frequent appeals. I am, however, sorry to add that the distress in this part of Lancashire is increasing every day. Such, indeed, is the magnitude of the evil that the assistance of all classes will be required to preserve the thousands in this town from sinking under its crushing weight, and should voluntary aid fail, multitudes in this neighbourhood will most certainly fall a sacrifice to starvation and death.

My pastoral visits from day to day, bring me into contrast with cases of most harrowing distress. I have just had our town missionary, asking me to look after a number of families in a most distressed condition. At the first house I called at, I found nine persons, all without work from Saturday until Tuesday. They were without fire, and all this family had to live upon for the last seven days was six pound weight of oatmeal. At the next house, I found ten persons, all without employment, the wife just confined, and for the last week this family had to live on 3s. 2d. At the next I found eight person all without work, the wife just confined of twins; one of them was lying dead on the bed, no food in the house, and without a farthing to bury their dead child with. At the next house I found nine persons, all without work, one of the children had been actually eating the potato-peelings. At the other houses I found they had sold their best clothes, blankets, &c., in many cases even bedding, to get food.

For the sake of these suffering thousands of our fellow-creatures, I do sincerely hope that in every Christian circle some kind energetic persons will originate some plan for receiving weekly contributions. And in reference to clothing. I wish most emphatically to say that very large supplies are still required. The articles so greatly needed are overcoats, shawls, winter dresses, blankets, flannels, shoes, and stockings.

Hoping to receive continued expressions of sympathy while the necessity continues,

I am, Sir, yours very truly,

ALFRED F. ABBOTT, resident minister,  
Heywood, near Manchester, Nov. 10.

To the Editor of the Nonconformist.

SIR,—Will you permit me to acknowledge in your columns the following kind donations already received in behalf of our distressed brethren in Lancashire by the treasurer of the Baptist Union?

Counterslip Chapel, Bristol	34	12	0
Workmen employed in building Messrs. Baker's corn warehouse, Bristol	2	10	0
W. A. Butterworth, Esq., and Miss Butterworth	5	0	0
Chepstow Baptist Chapel	2	12	8
Kensington Chapel, Bath, Dr. Winslow	20	0	0
Mr. McRitchie	0	10	0
J. B. B.	2	10	0
Mr. J. Baker, Tilgate, Leeds	1	0	0
Waltham Abbey Baptist Chapel, Rev. S. Murch	7	8	0
Preston, Radnorshire, do. Rev. W. Payne	3	11	7
Palmer, ix. 18	0	4	0
Salter's Hall, London, Rev. J. Hobson	27	3	2
Devonshire-square, London, Rev. J. H. Hinton	20	0	0
West Drayton, per Mr. Brient	2	2	3
Caerphilly, per Rev. J. Richards	4	2	0
Harbertonford, per Rev. R. Huxham	1	18	0
Cornworthy, do.	0	10	0
North Huish, do.	0	12	0
Darlington Baptist Chapel	10	15	8
A Working-man's Family	0	4	0
Messrs. J. and T. Reynolds, near Maidenhead	1	0	0
Barking Baptist Chapel, per Rev. W. Bonner	2	9	5
Female Friends at do., per do.	3	13	1
Boro' Green, Kent, Rev. W. Frith	7	1	2
Mr. T. Greenfield, Winchester	1	0	0
Readers of the Christian World, one third	10	10	0
Dowlais, by Rev. W. Lewis	2	1	0
Cowbridge, by Rev. D. Davies	5	11	6

Cheques and Post-office orders should be made payable to George Lowe, Esq., F.R.S., Treasurer to the Baptist Union, or to the Secretary. Parcels of clothing may be sent to the Mission-house.

I am, Sir, yours faithfully,

JAMES H. MILLARD, Secretary.  
Baptist Mission-house, Nov. 12, 1862.

To the Editor of the Nonconformist.

SIR,—Many a heart throughout Christian England must be touched with a desire to do something upon system in alleviation of this distress; but many are kept back from tendering their smaller contributions through want of a convenient channel into which to direct their offerings. More money is wanted, and it is wanted immediately; but the most valuable aid is that which may be depended upon from the steadiness and regularity of its receipt. Having tried the following plan, and found it a success, I beg to be allowed to offer it to the consideration of others. Let an alms be given on the first day of every week by each member of every Christian congregation throughout the land. For this purpose, let open plates be set down at the inner entrance of each place of worship, and let every worshipper deposit thereon one penny.

Now, it is correctly estimated that there will be 600,000 of our distressed operatives to be clothed, warmed, and fed within a few weeks; at the present time there are 430,000 mouths to be filled. The Mansion-house, the Manchester, and the Poor-law Committees will not be able to meet more than one half the demand. If we say that weekly congregational offerings shall relieve the other half, we shall have 300,000 persons kept from hunger, cold, and nakedness. Upwards of 10,000,000 of public worshippers were registered in 1851; upon this, last year's census will show a considerable increase. Ten million weekly pennies will produce 40,000l. a week. Many would give more. A domestic servant was observed to place gold on the plate in my church on Sunday last. Only let ministers of all denominations put the opportunity within reach of their people, and there can be little doubt that the effort would be crowned with success.

Your obedient servant,

BIS DAT QUI DAT CITO.

November 10, 1862.

#### RELIEF OF LANCASHIRE DISTRESS—HOUSE-TO-HOUSE VISITATION.

To the Editor of the Nonconformist.

SIR,—A scheme, of which the following is a notice, has been set on foot in the parish of Hampstead, for the purpose of obtaining subscriptions from its inhabitants, and also receiving weekly offerings in the various churches and chapels, towards relieving the distress in the manufacturing districts:—

**DISTRESS IN THE MANUFACTURING DISTRICTS OF ENGLAND.**  
With the view of relieving the prevalent distress in the manufacturing districts, it is proposed to institute, as speedily as may be, a house-to-house visitation throughout the parish of Hampstead, by authorised persons, for the purpose of soliciting the contributions of the inhabitants.

Arrangements will be also made for receiving weekly offerings for the same object in the several churches and chapels of Hampstead, except on those Sundays when collections for other charities have been arranged to take place.

Were the plan you, Sir, suggested in your last week's issue, or the above, adopted and acted upon throughout the country, an amount might be raised somewhat more commensurate with the necessities of the case. Whether a sufficient vigorous effort can be sustained for a protracted period—and protracted it must be—may be questioned; but, whatever the event may prove, surely all who have hearts to feel will cheerfully render all the assistance in their power, even though it should involve self-denial on their part, remembering, if any motive other than that of assuaging human suffering be required, the words of Him who said, "I was an hungred, and ye gave me meat . . . naked, and ye clothed me;" and, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Is it right, however, for a matter of such giant magnitude to be left for private generosity alone to grapple with? Ought not a grant adequate to the emergency to be made from the national exchequer? The utter destitution of half a million of souls would fully warrant it.

Is it not a burning shame for a Minister to be squandering millions of treasure in drenching the plains of China with the blood of the Taipings, who have never offered any offence to us, while hundreds of thousands of our population are plunged in the deepest wretchedness, many perishing from absolute want? Were the amount thus worse than wasted appropriated to the amelioration of the condition of our suffering operatives, homes once happy, but now forlorn and desolate, might be made to smile again, and hearts well-nigh crushed by misery and despair be made to leap for joy.

I am, Sir, yours respectfully,

T. GROSVENOR.

32, New Finchley-road, St. John's-wood, Nov. 8, 1862.

#### THE EJECTION OF THE REV. A. JUKES FROM THE ESTABLISHED CHURCH.

To the Editor of the Nonconformist.

SIR,—It has been twice asserted by correspondents of your journal that the Rev. Andrew Jukes, of Hull, was ejected from his curacy for alleged heresy by the present Archbishop of Canterbury during his occupancy of the See of York.

If "N. R." and the other correspondent, whose initials I have forgotten, will be good enough to consult Mr. Jukes' work, they will at once perceive, by the dates there given, that the ejection of Mr. Jukes could not have taken place during the administration of Archbishop Longley, or even that of his predecessor, Archbishop Musgrave.

It is against Archbishop Harcourt, who died in 1848, that the accusation should be made.

CLERICUS ANGLICANUS.

Nov. 8, 1862.

#### MR. DISRAELI AT HIGH WYCOMBE.

To the Editor of the Nonconformist.

SIR,—I perceive by "the World's Oracle," this morning, that another attempt has been made to exterminate Dissent. Once more, the blow has come from the cudgel of Disraeli. Again, hath the Conservative king stretched forth his hands to vex who are not of his Church. Of course, the attack was made in the rural districts, and it is our country cousins who have again been favoured. High Wycombe was the exalted rendezvous selected, and thither came together, not only Bishop, Archdeacon, Priest, and Deacon, but "an abundance" of the principal Laity, and among whom, the noble chairman especially noticed a young "squire," whose name was Young. (The London reader may have head the name before.) It appears, that notwithstanding



ing the presence of so many great guns, the proceedings of the meeting were characterised by much harmony. The Bishop complimented Mr. Walpole, and Mr. Walpole complimented the Bishop. The Bishop complimented Mr. Disraeli, and Mr. Walpole complimented Mr. Disraeli also. Had any toasts been proposed, the first would doubtless have been "to our excellent selves." The ostensible purpose of the assembling was, to devise means for the augmentation of small benefices in the diocese of Oxford, but from this subject the "Mercurius" of the occasion widely diverged. Bravely, however, did the orator his duty; and seldom has the champion of a Church whose zodiac, these foggy days, is in the Apocrypha, more spiritedly addressed "all ye green things of the earth."

Without attempting any argument on "the five points" of this clever speech, an observation may be permitted on the somewhat novel suggestion of restoring to the priesthood property long since taken away from the Church.

It seems the great great grandfathers of some of our greatest families saw no great impropriety in accepting from some of Britain's Solomons great Church revenues. The descendants of these lay improprators, or "appropriators" (mostly his strong political opponents) Mr. Disraeli wishes to make disgorge. But is it not to be feared that these transgressors, instead of putting hands in their pockets, will involuntarily raise them to the centre of their faces, and from thence outspread their fingers? May not the question be fairly raised,—"Will these culprits pay greater regard to this 'pickled rod' of their great lay brother than their ancestors did to the pastoral staff with its hook at the end?" Without, however, uttering a syllable in defence of improprieties, it is obvious that the command of "the world's Master" on one occasion—"Sell whatsoever thou hast and give to the poor"—differs essentially from the modern injunction, "Sell," and give to the priests of the richest Church of the richest country in the world. Having thus provided for the owners of plundered abbeyes an elaborate entertainment "of locusts and wild honey," Mr. Disraeli proceeded to place before his hearers the dainty dish of an increased Episcopate. At this, as will be imagined, clerical mouths were affected, like as is occasionally the blood of St. Januarius. They were, however, reminded that this feast was still distant—in the Church's future in fact—and that, as it was a matter of very much dispute, it might indeed never "come off" at all.

Education was the next subject discoursed upon, and the audience were informed that there must be no rest until all the rising race have been taught by the "national" schoolmaster, and until every youngster has been supplied with an ecclesiastical cram.

To the Church's reformation the speaker made no allusion. Some years ago the Establishment was styled "the lumber-room," into which could be thrown "the refuse of the aristocracy." For aught Mr. Disraeli seemed to care, it might still continue the same dishonourable receptacle. He nailed his colours to the mast utterly regardless of its rotten condition.

I am, Sir, yours, &c.,  
N. R.

Islington, Oct. 31, 1862.

P.S.—Two phrases in the above letter the writer came by in this manner:—A very intelligent friend of his, a few months since, visited the Scottish metropolis. One Sunday morning he went to hear a very eminent clergyman of the Free Church, who, instead of announcing a text, quietly produced a copy of the *Times*, and read the whole of a leading article; which done,—"and now," said the preacher, "turning from the world's oracle to the world's Master," &c., &c.

#### MR. DISRAELI'S CHURCH NATIONALITY.

To the Editor of the *Nonconformist*.

SIR,—What does Mr. Disraeli really mean, when addressing the Church of England, by "the phrase"—assert your nationality?

Does he intend to ignore the old-fashioned distinction between right and wrong, saying in effect to that Church, "You are the most powerful religious party at present in the country, use your superior advantages in the work of bringing 'the millions' of Dissenters and indifferents within her pale. You have might, put it forth, irrespective of ecclesiastical principles and spiritual results, and you shall prevail"? Or does he, in the spirit of an honest ecclesiastical politician, say to the Church, "You believe in the establishment of churches by law, and I believe that the public recognition of the nationality of the Church by the constitution gives the Church an authority with many minds which, without that, it would not possess or exercise. But there are millions outside who do not believe as we believe. Then let us, as faithful Churchmen, use the influences at our command to convert them, and, as faithful citizens, modify the constitution according to our success, comprehending them only as we convert them, believing we shall be able to show the compatibility of civil and religious liberty with the existence of an Established Church?"

If this latter be the course which Mr. Disraeli has adopted and recommended, all honour to him, as well as to any other man. We will forgive and forget the past, in our joy at his conversion from a bigoted "no-surrender" conservatism to an honest and safe, because upright and intelligent liberalism. The internecine hostility among religious parties he seems to deprecate will, with such leadership, speedily disappear, and churches, creeds, and consistories, in whatever other respects they may remain apart, will, in due season, combine to honour with their suffrages the man who will do that which is just and right between the two great ecclesiastical parties in our country, and we may add of our age.

But, Sir, "assert your nationality," what in the mouth of Mr. Disraeli must be the import of these words? I speak not of the no-surrender Disraeli of some seven months ago, but of the Mr. Disraeli of today. He does not mean to tell a community comprising only a third of the nation that nationality is theirs, that legal rights, legal status and legal obedience is to be found amongst them alone, and that all outside the pale of their Church are outlawed. He does not say or imply that this must be, for says he, "in my opinion it is not desirable to resist the complete development of the principles of civil and religious liberty." Still he cries, assert your nationality. Don't go to Parliament for new privileges and powers. Make full proof of what you have. Educate the rising youth to believe in the Queen as the religious head of the nation, and increase

the pumber of your bishops; give new powers to your laity; nourish and cherish religious awe for parish officials; strengthen the ecclesiastical influence of your right or wrong of your principles, time presses, clergy. Don't be timid in spending time to think upon periods of religious exaltation do occur, be ready for them. You have wealth, learning, many advantages with you. There is at present but one Church in alliance with the State in this country. It may not always be so, let not your opportunity slip. I myself do not undervalue a public recognition of the Church by the Legislature, but there are millions of Dissenters. Religion does spread without State countenance and aid. The difficulties experienced by the Church of England are also experienced by the Dissenters, and they have not your advantages. "Assert your nationality." And let the question of State-Church or no State-Church be settled by the force of your will, by the diligence of your activity, by the boldness of your assumption, by the skillfulness of your operations upon the many minds susceptible to your influence—in a word by a no surrender policy transformed into an aggressive practice, according to the counsel I gave the Archbishop of Canterbury which has worked so well.

The spirit and policy of Mr. Disraeli is a repetition of the spirit and policy of the Confederates of America previous to the outbreak of civil war. Nonconformists have lamented the existence of State-Churchism as an evil. If we wink at Mr. Disraeli by a feeble protest against his unprincipled trifling with religious truth and the convictions of religious men of both parties, we shall yet see him taunting us and our brethren in the Church in some such words as these:—Compulsion in religion was once strongly resisted by Dissenters, and barely tolerated by many Churchmen; but I have taken the power of resistance from the hands of Dissenters, and constrained the men in the Church who at one time regarded it with pain and concern, to preach it with vehemence as part of their faith. God grant that the faithful of every name may discern the signs of the times on the dark as well as the bright side, lest the calamities in America be repeated in England with as much greater severity as the spiritual exceed the social in the power of its passions and the complication of its interests.

I am, Sir, ever most truly yours,

THOMAS ROBERTS.

Wendover.

#### A NONCONFORMIST MARTYR.

To the Editor of the *Nonconformist*.

SIR,—Believing that any account of the life and writings of eminent men who suffered and perished for their principles during the period of which we are now celebrating the Bicentenary would not be unacceptable to the readers of the *Nonconformist*, I have collected the following incidents connected with one who stands second to none for ability among, and who paid his life as a penalty for writing a "Plea for the Nonconformists." The name of Thomas de Laune is one with which Nonconformists are too little acquainted; his "Plea," is only a small work, and could, I have no doubt, be produced in the present day for sixpence, and, what is still more remarkable, it has for two centuries remained unanswered, and I am firmly persuaded is unanswerable. Mr. De Laune was born at Brmi, in Ireland, about three miles from Riggsdale. His parents were Papists, and very poor; they rented part of the estate of Major Riggs, who observing the early and forward parts of young De Laune placed him in a friary at Kilerash, about seven miles distant from Cork, where he received his education. When Mr. De Laune was about fifteen or sixteen years of age, he left the friary, and went to Kingsale, where he met with Mr. Bampfied, who then had a pilchard fishery in that place. He finding Mr. De Laune to be a young man of good parts and learning, took him into his service, made him clerk of the fishery, and became the happy instrument of his conversion. He continued some years in great esteem and intimacy with Major Riggs and Mr. Bampfied, till through persecution and troubles he left Ireland, and went over to England. Meeting there with Mr. Edward Hutchinson, who was pastor of a congregation at Ormond, but removed from thence on account of the troubles of the times, he at length married his daughter Hannah, and went with her to London, where he fell into an intimacy and strict friendship with Mr. Benjamin Keach, and translated the "Philologia Sacra," prefixed to his elaborate book in folio, entitled "Tropologia, a Key to Open Scripture Metaphors," much esteemed by the learned. He wrote the "Plea" in answer to a challenge by Dr. Benjamin Calamy contained in a book called "A Discourse of a Scrupulous Conscience" in which the Dr. says, "Could we prevail with the people diligently to examine the merits of the cause, our Church would every day gain ground amongst all wise men," &c. For writing this "Plea" he was seized by warrant, committed to Newgate, and lodged amongst felons. Dr. Calamy was repeatedly and urgently requested to interfere in his behalf, as he had promised there should be a fair stage and no favour for all disputants in the matter, but he absolutely refused to take any notice whatever. Mr. De Laune was at length brought to trial, convicted, and condemned in a fine of one hundred marks; the expensive prosecution, depriving him of his livelihood, which was a grammar-school, and long imprisonment, had made him not only unable to pay his fine, but unable to subsist himself and his family. He continued in close confinement in Newgate about fifteen months, and suffered there great hardships by extreme poverty; being so entirely reduced by this disaster, that he had no subsistence but what was contributed by such friends as came to visit him. His behaviour in this distress was like the greatness of mind he discovered at his trial, and the same spirit which appears in his writings appeared in his conversation and supported him with invincible patience under the greatest extremities; but long confinement and distresses of various kinds, at last conquered him. He had a wife and two small children with him in prison, for they had no subsistence elsewhere; the closeness and inconveniences of the place first affected them, and all three by lingering sorrows and sickness, died in the prison; at last, worn out with trouble and hopeless of relief, and too much abandoned by those who should have taken some care of him, this excellent person sank under the burden, and died there also. I cannot refrain saying, such a champion, of such a cause, deserved better usage; and it was very hard such a man, such a Christian, such a scholar, and on such an occasion,

should starve in a dungeon, and the whole body of Dissenters in England, whose cause he died in defending, should not raise him 66l. 13s. 4d. to save his life. This can only be accounted for by the universal distress which prevailed in these persecuting times, as in conclusion, "I may add he is only one of eight thousand Protestant Dissenters that perished in prison, in the days of that merciful Prince, King Charles the Second, and that merily for dissenting from the Church in points which they could give such reasons for as De Laune's "Plea" assigns; and for no other cause were stifled, I had almost said murdered, in gaols, for their religion, at the instigation of the ministers of a Church which in profession, "beareth all things, believeth all things, hopeth all things, endureth all things."

I am, Sir, yours &c.,

JOHN DENT.

Kirklands, Kendal, October, 27, 1862.

#### THE WEEKLY OFFERING.

To the Editor of the *Nonconformist*.

SIR,—Having during the past seven years and a-half advocated "storing God's portion and weekly offering," in hundreds of Independent, Baptist, and Presbyterian churches, I respectfully entreat of them, and of others, for the preparation of a tabular statement, early information of realised results.

Of the past fifteen months I have spent five in addressing rural and city audiences, varying from 50 to 2,500 persons on an average, more than daily, in eighteen Scottish counties, by request of the Free Church, but most frequently to mixed attendances. The last of six monthly solicited visits being deferred till April, I shall be happy to serve any who desire it, especially near London, during the winter months.

Not to trespass on your valuable space, I would just say that in Dunfermline, after a public breakfast, a minister testified that the most liberal giver in the town lays apart God's portion of all gains. One gentleman affirmed publicly that he should do this, and another told me privately that he would also. A gentleman informed me four days afterwards that our society had already advanced from fourteen to thirty subscribers, besides the doubling of several of the earlier subscriptions.

The superior power of "storing God's portion," besides its happy influence on the giver's heart, only to be known by practice, must be seen in facts, in order to its full appreciation. The following fact may serve to indicate it. Last Sabbath a congregation collected, for a given object, a sum which surprised and gratified all who heard of it, except one of limited means, who, besides bearing his part in this effort, had, from the Lord's store a few days previously, presented to the same object above one-fifth of this whole amount.

Waiting for a train lately in a provincial town, I called on a gentleman in a large wholesale business whose guest I once was. He instantly observed, "You are quite right, fourteen of us who store now give as much as the whole congregation gave formerly. I am sure I never should give in quarterly sums what I now give in weekly amounts; but the sense of gratitude for what I receive, and of happiness in devoting it to God, is a rich compensation for it."

While some of our most liberal givers are suggesting to me the urgent need of our ministers taking this matter seriously in hand, instances are not wanting of the generous admission of this opinion among ministers of superior influence. Within a week such an admission has been made by one who does not mean to let his statement terminate with myself. But nothing that has occurred for a long time has so cheered and gratified me as your own candid admission to me yesterday that you believe this truth is extensively taking hold of the public mind.

Dear Sir, yours truly,

Hackney, Nov. 1, 1862.

JOHN ROSS.

#### Foreign and Colonial.

##### THE CIVIL WAR IN AMERICA.

THE WAR ON THE POTOMAC.

By advices from New York to Oct. 28, and by telegraph to Halifax to the 30th, we learn that General Pleasanton's cavalry and Burnside's corps had crossed the Potomac, and were moving on Leesburg. The Federal troops on Bolivar heights were to move forward on Monday, Nov. 3rd. Active movements were taking place on the Upper Potomac. General McClellan had established his headquarters in Virginia. The Confederates were reported to have evacuated Winchester, and to be moving in the direction of Staunton, Virginia. General Burnside was advancing to Winchester. A body of Confederates visited Manassas Junction on the 26th. The *Washington Stars* says:—"It is believed that General Lee has divided his army into two large corps—one under Jackson, the other under Longstreet—and is leaving the region in which he has been posted since recrossing the river into Virginia."

The *New York Times* correspondent with McClellan's army still continues to assert that the generals surrounding McClellan consider an advance on the rebels at Gordonsville and Richmond as full of peril, and believe that an approach by the south side of the James River is the only true route to Richmond, and that if the matter were left to McClellan's own judgment, he would ship the whole army back to the Peninsula.

THE WAR IN THE WEST.

The Confederate General Bragg, in his official report of the battle at Perryville, claims to have driven the Federals two miles, and captured eight pieces of artillery. The pursuit was stopped by night. General Bragg carried from Kentucky 4,000 wagons of provisions. The *Richmond Whig* speaks thus of this campaign:—

The Kentucky movement in the hands of Bragg has turned out to be simply a fizzle. No other word can so appropriately describe it. It has been from the beginning to the end a brilliant blunder and a magnificent failure.

Jefferson Davis had removed General Van Dorn



for his failure before Corinth. He was very severely mauled, and retreated for twenty miles in complete disorder. The Southern explanation of the calamity is that he was drunk.

The correspondent of the *Daily News*, speaking generally as to the state of affairs in Kentucky, says:—

In large portions of this fertile and extensive State business is paralysed. Marauders are roaming everywhere, seizing horses, clothing, forage, and whatever they can lay their hands on. No man can go to sleep in very many sections of this commonwealth with the assurance that the night will not be disturbed by the tramp of rebel troopers and the clangour of their arms. Slaves are seized, forced into the Confederate army, or driven south. Thus, for the time, all seems to be in waste and ruin; but to an observer who has seen the changes of a twelvemonth there is another side to the picture. In all the central places of commerce, merchants from Chicago and Cincinnati are vitalising the business community. The neutral Kentucky of a year ago is now decidedly Union; the question of emancipation is agitated, anti-slavery books are advertised, bought, and read, and men freely, and with zeal, discuss the great problems of freedom. All this is going on while Bragg and Buell grapple in fierce strife, or Morgan dashes in full speed now on a Federal train of waggons, then on supplies near Mumfordsville, or with fleet and spirited chargers galloping from the advance of a superior foe.

When the roar of artillery has ceased, and the fair fields of Kentucky, enriched by the precious blood of many of her noblest sons, shall bloom in peace, she will rise a free and growing commonwealth, and take rank beside her great sisters, Ohio and Illinois. By a law as fixed and certain as that which rolls the immense volume of water through the Mississippi into the Gulf of Mexico this great State will be devoted to free labour and free institutions. Thus far we can speak with certainty. Kentucky will unite her destinies with the free North.

General Buell (now superseded) has ordered that all persons who have actively aided the rebellion in Kentucky within the last three months shall be arrested and sent out of Kentucky, and forbidden to return.

General Rosencranz had arrived at Cairo en route to join his new command. Great activity was observed among the Confederates in the neighbourhood of Helena, Vicksburg, and Holly Springs. It was said that 70,000 men were at the latter place under Generals Lovell and Van Dorn. A small Confederate force has been defeated at Waverley, Tennessee.

A thousand Confederate cavalry have taken possession of the Memphis and Charleston Railroad, nine miles from Memphis. They are supposed to be the advanced guard of the Confederates, who are going to attack Memphis.

The Confederates occupy the Tennessee shore opposite Island No. 10, which according to some accounts they had occupied.

The Confederates have been routed at Pea Ridge, Arkansas, with loss of artillery and camp equipage.

#### EXPEDITIONS TO TEXAS AND THE MISSISSIPPI.

A large naval and military expedition is being fitted out for Texas. The expedition is to be commanded by General Banks. Meanwhile the Confederates have evacuated Galveston, the capital of that State, which is now occupied by the Federals, who have also captured the Sabine Pass.

The possession of this strategic point is very important. It cuts off one of the connexions between Texas and the Southern States eastward. The Sabine river is the boundary line between Texas and Louisiana, and a brisk trade has sprung up here. Thousands of bales of cotton have crossed this stream and found their way to Cuba. On the other hand, immense droves of cattle are driven from Texas for the supply of the rebel armies. It is estimated that more have been sent from this State than all the other seceded States. By following up the advantages gained by the occupation of this strategic point this very important supply can be materially stopped.

Admiral David D. Porter was soon to move with a large flotilla, embracing iron-clad gunboats, rams, transports, and the like, in number about sixty vessels of all descriptions. His first effort will, it is said, be to open the Mississippi River to New Orleans. The chief obstacle to this is Vicksburg. Commodore Farragut was baffled in his attempt to take this place, because he lacked the co-operation of a land force. Rumour places Generals Hunter, McClellan, and Wallace at the head of the army which will act in connection with Admiral Porter in the reduction of Vicksburg. Once in possession of the entire river, the Confederacy will be cut in two.

#### THE ELECTIONS.

The Democrats have carried the elections in Pennsylvania by 3,500 majority.

In Ohio the Democratic State ticket has been elected by 8,000 majority. In one district of this State it is said that out of 8,000 voters nearly 6,000 are Republicans, and upwards of 5,000 were absent in the army. This cause alone had, in fact, in a large number of districts in Indiana and Ohio, given the Democrats an easy victory. In Iowa, which, though one of the youngest and most thinly settled of the States, sent 40,000 men to the war out of 135,000 men between the ages of eighteen and forty-five capable of bearing arms, the courts decided that the vote of the soldiers, though absent from the State, might be taken, and the result was a Republican triumph.

The elections in New Jersey, New York, Michigan, and several other States, were to come off early in November, and the result was looked for by the friends of the administration with some anxiety. In New York it was thought that the Republicans would carry the day, but that the opposition minority would be large. The Democrats were suffering severely from the comments of the Southern papers,

who all profess to see in Democratic successes a sure sign that the war will speedily be abandoned. Mr. Seymour, therefore, their candidate, at a meeting of his friends at Brooklyn, spoke out strongly in reference to the "wicked rebellion." He said:—

Mr. Lincoln was recognised by the Democratic party as the constituted head of the Government, and they offered him no conditional support. Their policy was the policy of loyalty. (Enthusiastic cheering.) . . . Look at the conservative triumphs of the North; read these triumphs, and they tell you that they bring into power men whose love of the constitution is a tradition—men who consider it identified with the constitution which we are pledged to uphold. Therefore it is we who tell you that this great conservative party will erect the shattered columns of the Union. We will lift it higher up still, nearer Heaven than it was before, and from its lofty top and growing greatness there shall ever wave your nation's flag with every star and every stripe that has been placed there in the wonderful progress of our country; and whatever other men may say, as for the conservative people of this country, and as for myself as an individual, let other men think and say what they please—as for the division of the Union, and the breaking up of that great national alliance which is made by nature and by nature's God, I never will consent to it—no, never, as long as I have a voice to raise or a hand to fight for this our glorious land.

#### MR. EMERSON ON THE PRESIDENT'S PROCLAMATION.

Ralph Waldo Emerson contributes to the November number of the *Atlantic Monthly* a masterly review of the President's proclamation of emancipation, its purpose and its probable effect. "Life in America has lost much of its attraction in the later years," he says. "The ill use of power makes life mean and the sunshine dark." But now "a day which most of us dared not hope to see, an event worth the dreadful war, worth its costs and uncertainties, seems now to be close before us. October, November, December, will have passed over beating hearts and plotting brains; then the hour will strike, and all men of African descent who have faculty enough to make their way to our lines are assured of the protection of the American law." The pith of the matter is, in his view, its being simply a righteous deed.

The force of the act is that it commits the country to this justice. This act makes that the lives of our heroes have not been sacrificed in vain. It makes a victory of our defeats. Our hurts are healed; the health of the nation is repaired. With a victory like this we can stand many disasters. . . . It relieves our race once for all of its crime and false position. The first condition of success is secured in putting ourselves right. The Government has assured itself of the best constituency in the world. Every spark of intellect, every virtuous feeling, every religious heart, every man of honour, every poet, every philosopher, the generosity of the cities, the health of the country, the strong arms of the mechanics, the endurance of farmers, the passionate conscience of women, the sympathy of distant nations—all rally to its support.

#### MISCELLANEOUS.

The State of Illinois, it is said, has this year raised 20,000 bales of cotton, in addition to its millions of bushels of grain.

The Confederate General Wise was said to be advancing to attack Yorktown with 20,000 men.

General Beauregard officially reports that Abolitionists had attacked Pocataligo and Yocawatchie, on the Charleston railroad, but were repulsed and driven to their gunboats. They came in thirteen gunboats and transports.

It is semi-officially announced that the Federal debt, up to the present time, is under 660,000,000 dollars, and that the outstanding claims on the Government do not exceed 20,000,000 dollars.

The Southern journals assert that the Federals have refused to permit aliens to leave the South on board flag-of-truce boats.

President Lincoln was busily engaged on his Message to Congress.

The steamer Vanderbilt had received her armament, and was to leave New York in a few days.

The draft in Philadelphia had been postponed for a week. Most generous bounties were offered for volunteers.

The British mail steamer Wachuta has been captured by the Federal gunboat Memphis. She was captured after a full day's chase off the coast of North Carolina. She threw overboard the greater portion of her cargo, and so strained her engines as to be unable to make steam.

#### ITALY.

In consequence of the advice of the physicians attending upon him, Garibaldi expressed his wish to be conveyed to Pisa. The removal was accordingly effected without inconvenience to the patient. By the last accounts his health was satisfactory. The King will, it is said, visit Garibaldi at Pisa, after he has reviewed the garrison at Bologna.

A Spezia correspondent, writing of Garibaldi, says:—"Five or six months is the shortest term now assigned to the convalescence. Five or six months will probably decide the fate of a great many other things besides Garibaldi's foot. And this consideration is already weighing on the sick man: 'How shall I find the world when I next set foot in it?'—a difficult question, and a painful one, too, for him who desires to have his share in the events around him."

Professor Partridge has made a report to the Garibaldi Committee, detailing the results of his last visit to the General. Mr. Partridge says in his report:—

Up to the present time, therefore, though it would be presumptuous in me to declare the impossibility of the bullet being in the leg, I see no reason to change my

first opinion, agreeing as it did with the result of M. Porta's examination on the 4th of September, only six days after the injury, and confirmed as it was by M. Zanetti, of Florence, at our consultation on September 19—viz., that there is no present evidence of the ball having lodged in the wound. It must be borne in mind that the shot was a large obtusely-conical rifle bullet, weighing more than an ounce, fired obliquely from below and in front, at a distance of only 150 or 200 paces, which penetrated trousers, boot, and stocking, and broke off by an obliquely transverse linear fracture of the internal ankle-bone, but without smashing or comminuting it, though the fracture laid open, of necessity, the ankle-joint.

In a postscript the Professor says:—"I have received intimation by letter from Spezia this evening (October 8) that the General feels himself desirous of open air exercise, and for that purpose Colonel Vecchi asks me to obtain for him an invalid couch on wheels, which I trust his friends will enable me to send him."

Victor Emmanuel will go to Naples next month. The state of siege is shortly to be raised. There are rumours of modifications of the Ministry. It is said that General La Marmora will become Prime Minister.

#### PRUSSIA.

Feudal deputations continue to wait upon the King of Prussia, to express their admiration of himself, and the principles on which he is governing the country. It is asserted that these "deputations" are got up for the purpose of giving the King an opportunity of making an impression upon the people, but if that is the case, his Majesty is most unwise in the tenor of his replies. He declares that he will firmly resist "unjustifiable demands," and calls upon his people to place confidence in him, "for God has never deserted Prussia."

#### RUSSIA AND POLAND.

Count Victor Panin, Minister of Justice, has been dismissed, the cause of which is stated to be the part he has recently taken in regard to the judicial reforms which are being introduced. These reforms principally consist of the establishment of trial by jury and the admission of publicity in civil and criminal causes. The majority of the Council of Empire were in favour of the reforms; but a minority, led by Count Panin, opposed them. The Emperor entirely approved of the changes, and the count was obliged to retire.

An Imperial decree has been published repealing certain taxes in Poland hitherto paid by Jews only, but increasing the duties on brandy.

In the view of the Russian journals, the insurrection in Greece is only the continuation of the national war of freedom and independence. The end which these set before the revolution, is the deliverance of six millions of brethren, the conquest of natural frontiers—in one word, the uniting of Epirus, Thessaly, and Candia, and the Greek provinces of Asia Minor.

On Sunday afternoon, M. Telkner, chief of the secret police of Warsaw, was found stabbed to death on a landing in his own house. His ears had been cut off. The perpetrator of the deed has not yet been discovered.

#### GREECE.

It is stated in the French papers that Lord Russell had addressed a circular to the agents of England abroad respecting the affairs of Greece, which touches upon two principal questions. In the first part Lord Russell is declared to pronounce himself in favour of the principle of non-intervention. The second part of this circular is said to contain certain reserves to the application of that principle, insisting, in fact, upon the maintenance of the stipulations of the protocol signed at London on the 3rd of February, 1830. According to the terms of that protocol, the crown of Greece cannot be conferred upon a prince belonging to either one of the three reigning families of France, England, or Russia.

It is reported that the principal members of the monarchical party at Athens have some idea of offering the crown of Greece to the Archduke Maximilian, brother of the Emperor of Austria.

Letters from Athens of the 28th ult. state:—"The Provisional Government is favourable to a monarchy, but a very powerful Republican party wishes to establish a Federal State, endeavours to agitate the adjacent Turkish provinces, and to raise Epirus and Macedonia. It is not impossible that this party may obtain a majority at the elections. The Provisional Government is desirous of adjourning the elections on account of this circumstance."

The National Assembly has been summoned to meet upon the 22nd December. Greeks resident abroad are declared capable of being elected. Tranquillity continues to be maintained. General Grivas is dangerously ill. Most of the Prefects who held office under the former Government have been dismissed. Several Ministers of the ex-King have received passports to travel in foreign countries, and some persons occupying high positions have been arrested. The Senate is to be dissolved.

The Greek revolution excited much sensation at Constantinople, and the Turkish troops on the frontiers of Greece have been greatly reinforced.

The Greeks resident in London held a meeting last Saturday, and passed a resolution appointing a committee to send a congratulatory address to the Provisional Government of Athens, and to consider by what means the Greek community in London could best assist in promoting the welfare of the



common country. They also tendered thanks to the English press for "the generous manner in which the Greek cause has been taken up."

## CHINA.

The *Abeille du Nord* of St. Petersburg of the 31st of October publishes an article on the internal affairs of China. It appears from the facts stated in the Russian paper that, notwithstanding the assistance afforded by the British and French troops to suppress the insurrection, the insurgents do not appear to dread the European allies of the Emperor of China. The insurgents have penetrated on one side as far as the Pacific Ocean, and on the other side to the desert of Thibet. They have obtained possession of several towns in the province of Shen-Si, situated in the north-west of China, and the numerous Mussulman population in that province have made common cause with them. The Imperial manifesto addressed to the Mussulmans proves how much the Government of Peking dreads the Mussulman population, which in the province of Yun-Nan alone have caused them insurmountable obstacles. The Mussulman population in China have always been hostile to the reigning dynasty. It is true that this dynasty has never consented to place them on an equality with the other subjects of the Chinese Empire. The Mussulmans are very numerous in China, they are scattered from the most remote districts of Kachganet and the steppes of the Kirghiza to the province of Yun-Nan, on the frontiers of the Birman Empire. If, consequently, the insurgents obtain the support of the Mussulman population, nobody can predict the conclusion of the existing disturbances.

## FOREIGN MISCELLANY.

A letter from Rome states that the Pope's Irish Brigade is at length finally dissolved.

It is reported from Jamaica that the movement in favour of American immigration is progressing.

AN EXILED MONARCH.—A private letter from a recent visitor at Rome says that the ex-King of Naples is living at Albano, in a very small house. "He is an ugly, mean-looking fellow; we often saw him, and it is singular enough no one bows to him, not even the poorest contadino."

THE YOUNG MORTARA.—A letter from Rome in the *Paris Presse* says:—"Your readers have, doubtless, not forgotten the little Jewish Mortara, who was shut up, after his baptism, in the convent of St. Pierre-aux-Liens. I am assured that he has just had conferred upon him the minor orders."

FRENCH ACCOUNTS FROM MADAGASCAR.—Accounts had reached Réunion from Madagascar to the 28th August. The Bishop of Mauritius, who formed part of the English mission, had returned to Port Louis. He had been received with great pomp by King Radama. The new monarch had adopted several measures which showed his civilising intentions.

ENGLISH "FRIENDS" IN WASHINGTON.—Mrs. Eliza Gurney, widow of the late John Joseph Gurney, the eminent English Friend, and herself an eloquent preacher, had an interesting interview with the President to-day. She assured him at some length of the sympathy which Friends on both sides of the Atlantic felt in him, and of the prayers which they offered up on his behalf, and closed her remarks with an earnest appeal to him to trust in Divine power. The President was sensibly affected, and replied in a few but fit words, to the effect that in the unhappy events amid which his lot was cast he acknowledged the Divine hand, as controlling all things, and considered himself only as an humble instrument to work out the designs of Providence, being sure that, whatever might happen, He who made the world still governed it.—*New York Tribune*.

## NEW MAYORS, 1862-3.

The following gentlemen were on Monday elected Mayors for the boroughs named. Where the politics of the new Mayors are known they are indicated by the letters *L* (for Liberal) and *C* (for Conservative):—

LEEDS	Mr. J. O. March (L)
SCARBOROUGH	Mr. Godfrey Knight (L)
BRADFORD	Mr. M. W. Thompson (L)
HALIFAX	Mr. John Crossley (L)
DEWSBURY	Dr. Fearnley (L)
MIDDLESBOROUGH	Mr. Thos. Brentnall (L)
LEICESTER	Mr. George Toller (L)
BLACKBURN	Mr. J. D. S. Sturdy
ASHTON	Mr. B. M. Kenworthy
STAFFORD	Mr. John Brewster
BIRMINGHAM	Mr. Charles Sturge (L)
WOLVERHAMPTON	Mr. H. H. Fowler (L)
DONCASTER	Mr. William Dunhill (C)
WAKEFIELD	Mr. Saml. Holdsworth (L)
PONTEFRAC	Mr. Roger Hurst (L)
LIVERPOOL	Mr. Gardner (C)
STOCKTON-ON-TEES	Mr. James Laing (C)
SHEFFIELD	Mr. John Brown (L)
NEWCASTLE-ON-TYNE	Mr. Isaac L. Bell (L)
SUNDERLAND	Mr. James Hartley (C)
HULL	Mr. W. H. Moss (C)
MANCHESTER	Mr. A. Heywood (L)
ROCHDALE	Mr. G. L. Ashworth (L)
BOLTON	Mr. J. R. Wolfenden (L)
NEWPORT	Mr. G. W. Jones (L)
PRESTON	Mr. Phillip Park (C)
CARLISLE	Mr. John Irving (L)
KENDAL	Mr. John Whitwell (L)
LANCASTER	Mr. John Greig (L)
DUMFRIES (Provost)	Mr. James Gordon (C)

KILMARNOCK (Provost)	Mr. John Crooks (L)
WARRINGTON	Mr. James Hephherd (L)
OLDHAM	Mr. John Riley
SALFORD	Mr. William Pearson (L)
BRISTOL	Mr. S. Vere Hare (C)
YORK (Lord Mayor)	Mr. W. F. Clark (L)
RETFORD	Mr. J. Moe (L)
HUNTINGDON	Mr. D. Herbert (L)
WISBEACH	Mr. R. Young (L)
DOVER	Mr. Worsfold (L)
FAVERHAM	Mr. F. W. Monk (L)
BEAUMARIS	Mr. C. Chesterton (L)
YARMOUTH	Mr. R. Steward (C)
KING'S LYNN	Mr. W. Jarvis (C)
HANLEY	Mr. T. Keeling (C)
BEDFORD	Dr. Couchman (C)
DEVONPORT	Mr. R. Laity (L)
PLYMOUTH	Mr. W. Derry (L)
EXETER	Mr. W. Barnett (C)
BRIDGWATER	Mr. Ruddock (C)
NEWCASTLE (Staff.)	Mr. J. Miller (L)
WARWICK	Mr. W. Smith (C)
MACCLESFIELD	Mr. H. Brookhurst (L)
PORTSMOUTH	Mr. F. Perkins (L)
LANCASTER	Mr. J. Greg (L C)
BURY ST. EDMUND'S	Mr. G. P. Clay (L)
GLOUCESTER	Mr. W. Nicks (C)
COVENTRY	Mr. T. Loudon (C)
RUGBY	Mr. J. O. Taylor (C)
CONGLETON	Mr. J. C. Warrington (C)
RIPON	Mr. Thomas Judson
NOTTINGHAM	Mr. R. Birkin (L)
LONDON (Lord Mayor)	Mr. Rose (L)
FALMOUTH	Mr. R. R. Broad (C)
PENRYN	Mr. J. R. Reed (L)
BOSTON	Mr. J. Gask (C)
GRANTHAM	Mr. E. Kirr (L)
SOUTH SHIELDS	Mr. J. B. Dale (L)
BEVERLEY	Mr. Carden (C)
LINCOLN	Mr. C. Doughty (L)
BERWICK	Mr. W. H. Logan (C)
GATESHEAD	Mr. B. Blagew (L)
DURHAM	Mr. G. Robson (L)
NEWARK	Mr. Anders (C)
RICHMOND (York)	Mr. C. Croft (L)
TYNEMOUTH	Mr. J. Fawkes (L)
MORPETH	Mr. W. Wilson (C)
HARTLEPOOL	Mr. Gray (L)
GRIMSBY	Mr. H. Bennett (L)
LICHFIELD	Mr. J. S. Brown (L)
WITHAM	Mr. J. Cross (L)
BANBURY	Mr. T. Draper (L)
CAMBRIDGE	Mr. H. Smith (L)
IPSWICH	Mr. G. C. E. Bacon (C)
COLCHESTER	Mr. D. Williams (C)
NORTHAMPTON	Mr. P. Phipps (C)
BATH	Mr. T. Barter (L)
STAMFORD	Mr. E. Browning (C)
CARNARVON	Mr. L. Turner (C)
OXFORD	Mr. Thompson (L C)
CHESTER	Mr. P. Williams (L C)
BRIDGNORTH	Mr. W. Jones (L C)
CARDIFF	Mr. J. Bird (L)
CARMARTHEN	Mr. Warren (C)
DUDLEY	Mr. Wm. Wainwright (L)
EVESHAM	Mr. F. White (L)
HAVERFORDWEST	Mr. H. P. Goode (L)
HEREFORD	Mr. P. Day (L)
KIDDERMINSTER	Dr. Rhodes (C)
LEOMINSTER	Mr. T. Marshall (C)
LUDLOW	Mr. P. Southern (L)
NEATH	Mr. E. Evans (L)
NEWPORT	Mr. W. Jones (L)
STRATFORD-ON-AVON	Mr. Flower (L)
SWANSEA	Mr. E. M. Richard (L)
WORCESTER	Mr. A. C. Sherriff (L)
PEMBROKE	Dr. Jones (L)
TRURO	Dr. Trueman (L)
WINCHESTER	Mr. W. Forder, sen. (C)
BASINGSTOKE	Mr. Webb (L)
KINGSTON	Mr. Walker (C)
WINDSOR	Mr. Hanson (L)
SALISBURY	Mr. Style (L)
DORCHESTER	Mr. J. Gilpin (L)
WEYMOUTH	Mr. H. Devenish (C)
POOLE	Mr. Belben (L)
LYMINGTON	Mr. J. B. Garchase (C)
NEWPORT	Mr. F. Giltis (C)
HORNSTAPLE	Mr. Cooke (L)
NORWICH	Mr. H. H. Patteson (C)
CHESTERFIELD	Dr. Jones (L)
COWES	Mr. B. Vincent (L)
DERBY	Mr. S. Clark (L)

## Postscript.

Wednesday, Nov. 12, 1862.

## AMERICA.

The *New York Evening Post*, of the 29th ult., says:—"The army of the Potomac will give General Lee battle if he remains in his present position, or near Winchester; but if he retreats upon Gordonsville probably no great battle will be fought in the Shenandoah Valley this year. The army will not follow the rebels by that route to Richmond."

A son of Charles Francis Adams, the American Ambassador in London, had written a letter declining the use of his father's name by the People's Party for senatorship in place of Charles Sumner. The letter declares that Mr. Adams attaches great importance to unity of action at this time, and having been consulted as to the use of his name, refused to consent to it.

## FRANCE AND ITALY.

PARIS, November 11.

*La France* of this evening contains an analysis of the circular addressed by M. Drouyn de Lhuys to the Italian Cabinet.

M. Drouyn de Lhuys explains that the French Cabinet has confined itself to declining the discussion of General Durando's circular, and distinctly states that this circular, being in opposition to the constant tradition of French policy in Italy, cannot serve as a basis for negotiation.

The circular of the French Minister examines the different phases of the Italian question, and states that the Imperial Government has constantly expressed the firm resolution of preserving Rome against all aggression, and protecting the independence and the sovereignty of the Pope.

M. Drouyn de Lhuys testifies to the loyalty of the Italian Government in repressing the late rash enterprise, but states that the French Cabinet does not admit that, as a recompense for the energy and moderation of the Cabinet of Turin, France should be obliged to evacuate Rome.

"At no period," concludes the Minister, "has the French Cabinet given to Piedmont and Italy the hope that it would sacrifice to them Rome and the Papacy."

## THE IONIAN ISLANDS.

CORFU, Nov. 8.

Demonstrations have taken place here and at Zante in favour of the English protectorate. Several Ionian municipalities have sent addresses sympathising with the Provisional Government in Greece.

## SWITZERLAND.

BERNE, Nov. 11.

In the elections yesterday for the grand council of the canton of Geneva, the party of M. Fazy was defeated. The council now consists of sixty-six independents and thirty-nine Radical members.

## BELGIUM.

BRUSSELS, Nov. 11.

The Chambers were opened to-day without any State ceremony. There was no speech from the throne. A short sitting only was held, in the course of which the elections of three new representatives were confirmed.

## PORTUGAL.

LISBON, Nov. 11.

His Royal Highness Prince Alfred has arrived here on board the *St. George*.

The Cortes has been prorogued until the 2nd January, and will probably be afterwards dissolved.

## GREECE.

MESSINA, Nov. 11.

Greek journals received here contain a decree of the Provisional Government, convoking the Greek Chambers for the 22nd December. A despatch has been received announcing the death of General Grivas.

## RUSSIA.

ST. PETERSBURG, Nov. 11.

The *Journal of St. Petersburg* publishes the following statement:—"We believe that the foreign Powers have no right whatever to interfere in America. We also believe that no other intervention would be possible than one similar to the advice which Russia has constantly tendered in a friendly spirit since the commencement of the struggle."

A Cabinet Council was held yesterday at Lord Palmerston's official residence in Downing-street. Most of the Ministers were present.

Advices from Naples state that the Prince of Wales and the Prince and Princess of Prussia, who are staying in that city, maintain the strictest incognito. Their Royal Highnesses, who reside on board the *Osborne*, lately made the ascent of Mount Vesuvius.

REPRESENTATION OF SOUTHAMPTON.—In addition to the Lord Mayor of London, who comes forward as a Liberal Conservative, Mr. George Thompson has issued an address. He declares himself the defender of equality in religion, of free-trade, of non-intervention, of peace, retrenchment, extension of suffrage, and the ballot. He also avows that his sympathies are with the anti-slavery policy of the United States. Mr. George Thompson addressed a public meeting at the Carlton-rooms on Monday evening, over which Dr. Hearn, one of the leaders of the advanced Liberal party, presided. The meeting was a very large and tumultuous one. Mr. Thompson spoke of the American rebellion, and denounced the Confederate States and slavery most emphatically.

## MARK LANE.—THIS DAY.

The fresh supply of English wheat to this morning's market was very moderate, yet the trade ruled heavy, at fully Monday's decline in prices, of 1s. to 2s. per quarter. There was a large number of samples of foreign wheat on the stands. In all descriptions sales progressed heavily, and the quotations had a downward tendency. Floating cargoes of grain were in slow request, at late rates. Barley, the supply of which was very moderate, met a slow sale, at about previous currencies. The malt trade was steady, and prices were fairly maintained. The supply of oats was large. Fine corn was tolerably firm in value; otherwise, the demand was in a sluggish state on easier terms.

## ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English	1,360	670	2,260	40	480
Irish	—	10	—	760	—
Foreign	35,460	1,182	—	44,070	5,390 bbls.



## TO ADVERTISERS.

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## The Nonconformist.

WEDNESDAY, NOVEMBER 12, 1862.

## SUMMARY.

LORD MAYOR'S Day derives a more than ordinary *glori* this year from the coming of age of the Prince of Wales, the event which furnished the staple of the speeches at the Guildhall banquet on the 9th, and an occasion for a limited illumination in the evening. At Mr. Alderman Rose's inauguration feast on Monday, the Prime Minister and Lord Brougham were the chief speakers. Lord Palmerston skimmed over in his facile after-dinner style the principal topics of the day—the new position of the Heir Apparent, Lancashire distress, the American war, the prospects of cotton supply, and the buoyancy of trade—without making any revelations, or committing himself to any line of policy. It is amusing to read the confident assurance of some of our Tory journals, and the Paris press, as to the imminency of a joint intervention in America by Russia, France, and England, side-by-side with Lord Palmerston's statement “that there is not at present any immediate prospect that more human feelings and kinder sentiments are likely to prevail between the contending parties on the American continent,” and that our suffering operatives must look for relief, not to the recognition of the Confederate States, or the raising of the blockade of their ports, but to the supplies of cotton which India can yield. Lord Brougham forcibly contrasted the conduct of Lancashire workmen some fifty years ago with the noble spectacle the cotton district now presents, and, as one who half a century ago advocated the rights of America as against his own country in the disputes then prevailing, implored the belligerents to put an end as speedily as possible “to this cruel and unnatural war,” and warned them of the peril of training up an increasing number of armed men habituated to bloodshed, rapine, and every sort of violence. Such counsels, if disregarded, will not, as have many speeches on this side the Atlantic, tend to embitter the strife, and widen the breach of international alienation.

There does, however, seem to be some truth in the statements of the Paris *Patrie* as to a proposal for mediation in America. The French Government have, it is believed, suggested the “joint action” of the three Powers, France, Russia, and England, with a view to a suspension of hostilities by sea and land for six months, to enable the belligerents to enter upon negotiations with a view to peace. The Court of St. Petersburg has not, it appears, encouraged the idea of joint mediation, Russia being, according to its official organ, unwilling to do more than tender advice in a friendly spirit. It can hardly be doubted that the French proposal was discussed at yesterday's Cabinet Council, and, judging from the guarded tone of Lord Palmerston's speech on Monday, *La Patrie* was only a little premature in stating that it “has not met with a favourable reception at London.” The French scheme is evidently a move in favour of the South, and it would be absurd to suppose that, under existing circumstances, the North would listen to it. Why the French Government should have made a proposal, and given publicity to it, the acceptance of which either in Europe or America was highly improbable, is a mystery.

The new Lord Mayor, unwarned by the

unhappy experience of his predecessor, has barely donned the robes of office, than he rushes into an electoral contest. On the very day of his installation at the Mansion House he sent down an ungrammatical address to the electors of Southampton offering to supply the vacancy for that borough in the Liberal-Conservative interest. He will support the national honour, the relations between Church and State, and in the specious jargon of the day “any measure that will settle the question of Church-rates on an equitable basis.” Is Alderman Rose so renowned a politician, or are his duties as chief magistrate of the City of London so completely a sinecure, that his presence in Parliament has become an absolute necessity? We cannot believe that the Liberal electors of Southampton will accept a candidate less advanced than their late representative, or that they are ready to add one more to the host of nondescript members of Parliament who, without regard to principles or measures, are content to take what Lord Palmerston gives them. There are questions of vital importance to the country and to humanity, on which so important a constituency might, at the present juncture, make its voice heard with some effect.

Two conspicuous Liberal members of the House of Commons, Mr. Baxter and Mr. C. Buxton, have, during the past week, expressed very divergent views on the American war. Mr. Baxter, whose personal observations as well as statesman-like grasp give much weight to his opinions, contended at Dundee that slavery was the cause of the war, and that there could be no safety, much less good government and progress, in any country based upon such a programme as that adopted by the Southern Confederacy; nor did he believe in any peace or settlement worth six months' purchase, as long as the fountain-head and origin of the evil was not removed. Mr. Buxton cannot regard slavery as the cause of the war, and considers that question as subordinate to other considerations. The South on the election of Mr. Lincoln he says “broke from what they deemed an unbearable bondage.” Nevertheless we find it stated in the *Richmond Examiner* of Oct. 1862, that “the war originated and is carried on in great part for the defence of the slaveholder in his property rights and the perpetuation of the institution.” For our own part we must prefer the explanation of the Confederate organ to that of the member for Maidstone, and while agreeing with Mr. Buxton that there are insuperable difficulties in the way of taking sides with the North, we cannot contemplate without the greatest repugnance the consolidation of a great Slave Power in America based upon the perpetual bondage of three millions of people.

The British Government have been rather careless, to say the least, in furnishing such information as is reliable during the present cotton famine. A week or two ago Earl Russell published a letter from Mr. Bunch, the British Consul at Charleston, stating that the probable supply of cotton in the Southern States is as high as four million bales. Last week the Foreign-office issued a second letter, estimating the quantity that would be forthcoming, if the ports were to be opened immediately, would not exceed 2,000,000 bales. No official attempt has been made to reconcile these contradictory statements, the difference between which is represented by property valued at forty millions sterling. It is to be feared that the first report has done something to check the vigorous efforts now being put forth to obtain cotton from other parts of the world. In the last, and probably the most accurate, estimate, it is stated that the Southern cotton crop of 1862 has not been picked, and that probably none of it will be available for exportation. It is added that, “if the war should continue, the land in 1863 will be cultivated for corn and not for cotton, and that under any circumstances it would take the cultivators of cotton some time to recover from the state of disorganisation into which that cultivation has been thrown.” India and our colonies, as well as foreign countries, have, then, a golden opportunity before them, now that the Confederate States seem to be giving up to a great extent the cultivation of cotton. That the supply from India and other parts of the world will gradually increase there is every reason to believe. Prices at Liverpool have been forced up to an unnatural level, and are receding as supplies accumulate and the demand falls off. It seems hardly credible that, in the height of what is called the cotton famine, 300,000 bales should be stored in that port. At present the consumption is estimated at the rate of only one day per week, but in their monthly circular Messrs. Fraser and Co. say:—“After January we trust that matters will look a little brighter for the operatives, and that sufficient cotton will be obtained from other quarters, America excluded, to admit of an average of three days' work per week.” Relief, then, though but partial, seems to be at hand.

Military news from America is scanty. The

Confederates in Virginia are retiring upon Gordonsville, and seek to draw their foes further inland, with the apparent object of choosing their own time and occasion to fall upon them. McClellan, with his ill-provided, ill-disciplined, and worse-officer'd army, may well consult his habitual caution, and hesitate to fall into the trap that is being laid for him. In his Fabian policy he is said to be supported by the Federal Government, who are about sending expeditions to Charleston, Savannah, and Mobile, with the view of weakening the Confederate main army. In the West, Rosencranz, who gained at Corinth the greatest Federal victory of the war, supersedes the tardy Buell, and General Bragg leaves Kentucky with abundant spoil, but with a confession that that influential State is lost to the South.

The success of the Democrats in the “fall” elections is confirmed, but the tone of the speeches of their candidates has become increasingly warlike, in consequence of the damaging patronage of the Confederate journals, who see in the triumph of the Conservative party, as they are now called, the best hope of a pacific arrangement. The triumph of the Democrats, if it do nothing else, will probably put an end to Mr. Stanton's despotism and the arbitrary acts of the Government in general. The President's Emancipation proclamation, so strongly denounced on Democratic platforms, is already beginning to produce some tangible results in the South. Negroes have already been executed for having copies of the proclamation in their possession; large numbers have come in, and continue to come in, to the Federal lines in consequence of having heard of it. Another result is that the supply of negroes to the Confederate army is running short. Owners do not like to lend their chattels, now that there is so much danger that they will “skedaddle.” The Richmond papers roundly rate these unpatriotic slaveowners, and a call is made in some quarters for a black as well as a white conscription.

The Federals have sent a fleet to Texas, which has obtained possession of Galveston, the capital, and is to be followed by a large expedition, and subsequently, it is said, by thousands of armed colonists, to co-operate with the German settlers and the large Union minority, in deciding that immense State for free labour. If successful, this movement will go far to prevent the extension of slavery west of the Mississippi. Again, at Port Royal in South Carolina, as will be seen from the article we have copied from the *Daily News*, thousands of freed negroes are solving the great problem which lies at the basis of the American struggle. Immediate emancipation in the South, we have been told to satiety, would be followed by the disorganisation of society, insurrection, and bloodshed, or at least by the refusal of the free negroes to work. Well, the Sea Island blacks are now free labourers, working peacefully, happily, and industriously for wages. About the middle of last month there was opened at Hilton Head a negro church for these poor fugitives, with a coloured minister as their pastor. General Mitchell, the Federal commander, was present with his staff, and in the course of a kindly speech thus spoke to these rescued negroes:—

Good coloured friends, you have a great work to do, and you are in a position of responsibility. The whole North, all the people in the Free States, are looking at you and the experiment now tried in your behalf with the deepest interest. This experiment is to give you freedom, position, home and your own families—wives, property, your own soil. You shall till and cultivate your own crops; you shall gather and sell the products of your industry for your own benefit; you shall own your own savings, and you shall be able to feel God is prospering you from day to day and from year to year, and raising you to a higher level of goodness, religion, and a nobler life.

These are enterprises which we should have thought would have enlisted the sympathies of so strong an anti-slavery advocate as Mr. Buxton, and have made him hesitate to denounce the Northerners as hypocritical philanthropists, and less eager to fasten upon them the charge of desiring to establish “a despotism under which perforce all liberty of thought, of deed, of institution must be quenched.”

### THE BATTLE OF CHARITY WITH DISTRESS.

The distress in the cotton districts still holds on its course with constantly accelerating rapidity. According to Mr. Farnall's last report, which was brought up to the 1st of November, the number of persons now dependent on parochial relief in the twenty-seven unions which constitute the area of the cotton manufacture, amount to 224,712, and the weekly sum, in money and kind, expended on their relief has mounted up to 14,411*l.*, giving an average of assistance per head per week of 1*s.* 4*d.* These figures, however, represent, after



all, but the most visible and obtrusive form of the prevalent destitution. We have no statistics, as yet, showing the number of persons, not yet on the rates, whose life is barely sustained by the supplies of charity—we never can have, of the privations bravely and uncomplainingly endured by hundreds of thousands to whom, a few weeks ago, want was an unknown experience. Meanwhile, winter is at hand. Frosty nights have already given a foretaste of the aggravation which cold can add to hunger. It is calculated that 300,000*l.* will be required before Christmas for clothing and bedding alone, and last week the Lancashire Relief Committee made a grant of 30,000*l.* towards this purpose exclusively. The distress is not only extending its range, but is becoming more intense in its operation. Fever begins to show itself here and there, and emaciated faces and attenuated frames in every part of the ill-fated district, tell a pitiable tale of the misery already endured.

What is being done to meet and alleviate the calamity? We grieve to be compelled to say that the steps hitherto taken are wholly inadequate to the frightful emergency. The charitable disposition of the public is, indeed, sufficiently alive to cope not merely with the immediate, but with prospective want. But charitable dispositions, however honourable to those by whom they are cherished, will become available for all that is required, only as they are guided and aided by suitable organisation. Hitherto, that organisation has not been devised. We cannot acquit her Majesty's Ministers of negligence in this matter. We see no good reason why a Royal Commission, under the Presidency, say, of the Prince of Wales, might not have been as suitably appointed to manage the sublime work of relief, on this exceptional occasion, as to superintend the arrangements requisite for the success of the International Exhibition. Carefully, impartially, and judiciously selected, and limited in their work by wise instructions, such a Commission might, through the agency of existing local authorities, have almost instantly universalised the efforts being made to bear up our fainting fellow-countrymen under the sudden and extreme pressure of distress. We should then have witnessed a truly national outburst of charity, and machinery might have been set in motion, and kept going until no longer required, which would have reached the homes and hearts of every English family that has something to spare for those who are ready to perish for lack of food.

We suppose it is now too late to resort to this plan. We rejoice, therefore, that the Lancashire Relief Committee have agreed to take some steps towards making an application for funds more general than it has yet been. A circular will be despatched to the Lord Lieutenants of counties, the Mayors of boroughs and others invested with local authority or influence, suggesting the appointment of committees for the promotion of subscriptions in their respective districts, and a resolution has been passed to set the rest of the country a good example by making an effective canvass of the Lancashire district. The truth is that workers are less abundant, while they are more needed in this emergency than givers. Everybody is prepared to give—but everybody is not prepared to take the necessary trouble of conveying the sum he can spare to the Relief treasury. The problem which now appals the stoutest heart will be solved as soon as adequate machinery is devised to make a weekly house-to-house canvass. We have seen the plan tried on a small scale, and we have not the slightest misgiving as to its proportionate success on a large one. 100,000*l.* a week would be readily forthcoming were but the proper means adopted for obtaining it. Meanwhile, and until a systematic organisation is put together which will ramify into every corner of the land, we trust our churches will put into active motion the machinery which is ready to their hands, or which can be extemporised and set agoing in a single week.

Charity must, to be effective, keep pace with the distress. The great danger is lest people should wait for one another. It is not only not necessary, but it occasions a delay which may prove perilous. Every individual who is able to do anything, should consider it at once his privilege and his duty to do it without waiting to be asked by somebody else. We learn from the correspondence in the *Times* that some gentlemen are adopting the most effective method possible for the direct distribution of their charity. Their plan consists in obtaining from trustworthy local authority the names of one or more destitute families, and pledging themselves to send those families ten or fifteen shillings a week for maintenance until they can resume work. Of course, means are adopted to take the name of every such beneficiary off every other list of charitable relief. It is an excellent plan—perfectly economical and equally pleasant to donors and recipients. The money is sent

weekly by post-office order. Where no other machinery can be formed, two or more persons or households might unite in carrying this simple expedient into effect. Whatever is done, however, should be done quickly. That will be a blessed boon to-morrow which next month may be too late for service. We make no apology for urging our readers to instant action in accordance with their means and opportunities. The crisis is an awful one. Divine Providence is testing us, no doubt for our advantage. "To the rescue" is the cry which sounds, or should sound, in every ear. Now let us see whether charity or destitution will obtain the mastery. To some extent, let each of us remember the issue will depend upon his individual conduct.

#### THE MAJORITY OF THE PRINCE OF WALES.

ON Sunday last the Prince of Wales entered upon man's estate. The period of coming of age, and assuming for the first time personal responsibility, is important in any rank of life. How much more so in the case of a Prince who, on attaining his majority, become a distinct entity in the State, has his own independent establishment, a vast and separate revenue, and becomes an hereditary legislator of the kingdom. There has been a natural feeling of regret that, at this, the most important epoch of his history, the Prince should be absent from the country, though in obedience to an arrangement suggested by domestic bereavement. With the New Year the Heir Apparent will publicly assume the duties that appertain to his exalted position, and no harm is likely to arise from a postponement of those honours which, however gratifying and customary, are not devoid of danger to the recipient.

It may safely be said that no heir to the British Crown has entered upon man's estate under circumstances of greater difficulty and expectancy. Since George IV. was Prince of Wales England has become a new country, and the theory of our constitution, though verbally unaltered, has, in the lapse of time, undergone essential changes. "The King reigns, but does not govern," has become in practice an accepted fact. The Sovereign of England, though nominally a ruler, delegates the responsibility of the national policy to her Ministers for the time being. It has been the crowning merit of Queen Victoria that she has been able, in the course of a long reign, to reconcile her prerogative with the conditions of modern society, and, aided by the wise counsels of the late Prince Consort, to exercise a pervading though indirect influence over her subjects, by becoming to them a pattern in all the relations of life. Legally, the power of the British Monarch is a fiction, but Queen Victoria has established her sway in the hearts of her people, and thereby wields a more extended personal influence than any Sovereign who has sat on the British throne.

Sedulously to follow in the path of the glorious traditions which have, in the person of his illustrious mother, reconciled conflicting constitutional theories, and created a distinct though, in a measure, circumscribed sphere for the sovereign, is the rôle of the Prince of Wales. All that could be done by careful training, foreign travel, and good example to fit him for his new and his future position, has been done. These influences have been brought to bear upon a young Prince with an ingenuous nature, a disposition genial and amiable, a mind susceptible to external impressions. But, as Prince of Wales, Albert Edward has his own portion to make. He emerges from tutelage to solve a problem the most difficult of accomplishment. Happily the course he should take has been marked out for him by the life as well as the teachings of his illustrious father, and by the living example of his revered mother. But it cannot be concealed that the Prince of Wales will be beset by perils to which the late Prince Consort was not exposed. The character of Prince Albert was so lofty and self-reliant, his sagacity so profound, his intellectual capacities so superior and well-balanced, that external influences had little effect in shaping his course. He was too far above our aristocracy to be popular with the fashionable world. If the Prince of Wales, in the heyday of youth, with a dangerously independent position, courted by assiduous flatterers as he is sure to be, and receiving the grateful incense of a loyal people, is able to choose his own sphere, renounce self-seeking, and reverently follow the guidance which the living and the dead have marked out, he will have achieved a task which few princes have accomplished.

These reflections may appear somewhat sombre for the occasion. But whatever the disadvantages incident to the position of the Heir Apparent, he is not likely to lack public sym-

pathy. The danger lies more in that excess of indiscriminating loyalty which is rather apt to foster egotism than to afford encouragement. If the late Prince Consort was too good for our aristocracy, their influence upon his son can hardly be desirable. It will be the earnest prayer of all right-minded subjects of Queen Victoria that her eldest son may realise all the hopes that have been formed of him, and the expectations that his admirable training inspire, that he may be carried unscathed through the peculiar dangers incident to his present position, and that her Majesty may be long spared to witness the ripening of the Prince's character, and to see him steadily pursuing the same exemplary course which secured for the late Prince Consort the reverence and esteem of all good men.

#### THE CONFEDERATES AND THE SLAVE-TRADE.

The Confederates have, by a special article of their constitution, prohibited the slave-trade, and their champions in this country have made much merit of this supposed concession to humanity. The provisions relating both to the foreign and the internal slave-trade are as follows:—

Art. I., Sect. 9. The importation of negroes of the African race from any foreign country other than the slaveholding States or territories of the United States of America, is hereby forbidden, and Congress is required to pass such laws as shall effectually prevent the same.

Congress shall also have power to prohibit the introduction of slaves from any State not a member of, or territory belonging to, this Confederacy.

It might appear that this fundamental article is decisive for all future time as to the prohibition of the foreign slave-trade by the South. But such a conclusion would be altogether premature. All laws must be in accordance with public opinion, or they will at some time or other be repealed or evaded. We have the best proof that the Southerners have no objection on principle to reopen the African slave-trade, and that in the adoption of the above fundamental article they were influenced by the desire to buy the support of the slave-breeding aristocracy of Virginia, which was withheld till the new Confederation had prohibited the reopening of the African traffic. In their past history the South has never shown any repugnance to the infamous traffic. For twenty years after the Declaration of Independence the slave-trade was kept open by the United States, at the desire of the slave-holders, and with the tacit connivance of the North; and at the end of that time was declared to be piracy. But this law remained a dead letter, and was never executed upon a single offender. Captain Gordon was the first American slave-trader ever punished, and he was hanged after the secession of the South. The right of search, which the Federals have now conceded, or rather volunteered, was strenuously withheld up to 1861, and cargoes of African negroes were occasionally landed in the South under the protection of the local authorities down to a short period of the outbreak of the civil war.

It was about this time, 1859, that there was a general agitation in the Southern States for reviving the African slave-trade, in which Mr. Yancy and others of the Confederate leaders took so prominent a part, in the interests of "free trade." The facts of the case have been recently so thoroughly recalled to remembrance by our vigilant contemporary, the *Daily News*, as scarcely to need further reference. The resumption of the detestable trade was advocated in some of the leading newspapers, and by college professors and members of Congress, in the South, not only on commercial grounds, but as a moral and religious movement. The African Colonisation Society was formed for the purpose of bringing negroes from the West Coast and subjecting them to the influences of slavery, with a view to their evangelisation and subsequent re-exportation; and the newspapers proved to their own entire satisfaction the great benefit that would accrue to the Africans by being transferred from the bonds of "their former savage pagan masters" to those of Christian slaveholders in America. One quotation, borrowed from Professor Cairnes, will suffice to put the matter beyond controversy:—"The South," says Mr. Lee, Professor of Agricultural Chemistry in the University of Georgia, "has now nearly seven hundred thousand square miles of unimproved land, and mines of vast extent and inestimable value, which require human labour alone to render them exceedingly productive. . . . Fully to meet the mineral requirements of the South will demand the labour of a million men in the next twenty years." In view of which facts the Professor regards it as "providential that there should be so much unemployed power, in human muscles, in Western Africa"—muscular power "which may be had at from ten to fifteen dollars as it exists in each person;" and then, warming with his subject, he exclaims, "I trace the grow-



ing demand for negro muscles, bones, and brains to the good providence of God." Even President Davis, then a senator for Mississippi, though he objected at the time to the reopening of the slave-trade by that State, took care to base his opposition on special grounds, and "not upon any general theory;" adding, "It is not supposed to be applicable to Texas, to New Mexico, or to any future acquisitions to be made south of the Rio Grande." Unless, then, an entire revolution has taken place in Southern opinion, it may be assumed that the American Slave Power can have no moral objection to revive the African slave-trade, but must still regard it as beneficial alike to itself and the negro race.

If such are the views of the South, why should it in the future oppose the revival of the odious traffic? It is not necessary to suppose that the Confederate Congress would formally repeal the above fundamental law. But if public opinion be the same under a separate Commonwealth as it was two or three years ago, that law will become a dead letter. Experience has shown, with a superfluity of evidence, that neither government enactments nor international treaties will suffice to put an end to this profitable trade; and to this very day, though we have purchased in hard coin the co-operation of Spain to put it down, her treaty engagements are openly violated in the case of Cuba, and no one can call her to account. The reopening of the African slave-trade by the Confederates becomes, then, a question of policy and interest. They may be deterred by the additional difficulty thrown in the way by the active co-operation for the future of Federal cruisers in suppressing the trade. But the real point is this:—If the new Slave Power be allowed to have undisputed possession of the vast territory to the west of the Mississippi as far as the frontier of Mexico, and including Texas, which is as large as France and England combined—and it was to secure this indefinite expansion that the Slave States seceded—it will require, as Professor Lee says, "the labour of a million men in the next twenty years." The alternative will be, the restriction of slavery, which, on the showing of Southern writers, would be its gradual extinction, or its unlimited extension westward, with an unlimited supply of "human muscles." Remembering the entire history and portentous growth of this Slave Confederacy, can there be any doubt which of these alternatives would be embraced?

There is, indeed, a third alternative, which would be almost equally disastrous to the interests of humanity. An abundant supply of negroes the South must have, if it is to maintain the slavery system. Admitting that the compact made with Virginia will be observed, and the external slave-trade kept down in perpetuity, the absolute need for servile labour must be satisfied within the limits of the Confederation itself. If then we do not have a revival of the atrocious African traffic with all its horrors, we shall have a revival of the internal slave-trade with its revolting conditions. To either the one or the other, Englishmen—say rather the civilised world—unless all their professions are a mockery, will have an invincible loathing. As the demand for negroes increases, slave-breeding will not be confined to Virginia, but will become a "profession" wherever it is found to be profitable, and the exhausting action of slave labour has impoverished the soil. The occupation of new territory will require more slaves—the increase of slaves will require more territory. How, then, except by the agency of such a convulsion as that now rocking America from one end to the other, can we reasonably hope that the gigantic evil will be abated? We have seen in little more than a generation the servile class in America increase at least fourfold, while credulous Englishmen have been patiently waiting for the extinction of American slavery. We have seen it transformed from an institution merely tolerated, to one defended from the pages of Holy Writ, exalted as a great moral force, and guarded as a gigantic vested interest. Leaving out of view, then, the foreign slave-trade, we find this newly-created Slave Power making the most ample provision in its constitution adopted only eighteen months ago for the protection of the inter-state slave-trade, the right of transit and sojourn throughout the South of citizens with their slaves, and passing a special enactment for the surrender of fugitive negroes. And, further, in order that all the Slave States should be forced into the Confederacy, Congress is invested with powers to prevent the slaves from any State not a member of the Commonwealth from being brought within its limits. Not only, then, is slavery the "corner-stone" of the Southern Confederation, but everything possible has been done even before it has become a recognised "nation," to provide for the augmentation of the supply of servile labour by internal breeding and trading, that it may realise its ambition to become a great Slave Power.

#### UNDRESS.

DRESS is for ceremony—undress, for ease. We put on the one to show respect to others—we indulge in the other to please ourselves. Undress is one of the very few things in which the preference which is dictated by a regard to one's own comfort tends also to make one more pleasant to his fellows. Dress is always more or less a mask representative of something which, if it would be uncharitable to say that we are not, it is within the truth to say that it costs us some effort to be. It indicates that our manners have been waked up to self-consciousness, and are "under watch and ward." More or less it compels us to play a part—to express in exaggerated forms that which either is, or is expected to be, within us. Dress denotes a man before a mirror—that mirror being the company in respect of whom he wears it. Without vanity, perhaps, with the least conceivable dash of egotism, by an irresistible law of his own nature, he sees himself reflected in the looks, tones, gestures, and other modes of utterance, of the circle in which he moves, and adapts himself to the requirements of his *entourage*. The effort demanded of him may be very slight, chiefly negative, to himself scarcely perceptible, and not at all perceptible to others. But that it has been an effort becomes clear enough from the sense of relief which invariably follows his exchange of dress for undress. The alteration of manner, often of feeling, corresponds with the change of attire—and "Richard's himself again."

Let no man flatter himself that he knows another till he has become familiar with him in his undress. In the present high state of civilisation most of us have been trained to a marvellous facility in putting a temporary gloss upon our seediness, and concealing our under-habits beneath a white vest of respectability. Nay, we hardly know ourselves when we are in full fig. There is a sort of transmigration of souls effected by a change of clothes. For the time being, we are under the pleasing illusion that we possess the character we only personate. We are considerate, we are amiable, we are intellectually inclined, we are full of pure moral sentiment, we are religious, just as occasion may require, in one style of attire—in another, we are, if not the reverse of all, at least we are all on a diminutive scale. Or, the contrast may be the other way. Some men are never in their proper element save in undress. The atmosphere of social ceremony does not agree with them. They are shy, reserved, antagonistic, untrue to their own instincts, all angles to those with whom they come in contact. See them in the old coats and slippers with which their true individuality is associated, and you will see different men. They seem to undergo a metamorphosis, or rather a metempsychosis, with their resumption of the undress. The congealed soul thaws and gushes forth through every outlet of mind—countenance, attitude, speech, manner—and you feel that, judged of by their more formal presentation of themselves, they would have been altogether misjudged. Biography—to say nothing of personal observation—has made most of us aware that the lives of public men furnish striking examples of this duality of character, in which the undress aspect of it is infinitely more genial, and more worthy of esteem and love, than that which is associated with dress.

Ah! that old coat and slippers—the first, as likely as not, with a hole in it, the last, probably, down at heel—provocative of incessant obnoxious comments from neat and orderly womankind—never to be seen far beyond the *sanctum* in which they are as the robe and sandals of the high priest—how little is their worth understood by anyone but the wearer! Nobody but he knows aught about the fond and sometimes reverential sentiment with which these worn-out companions of home thoughts and emotions are regarded! The more they are abused, the more tenderly he feels towards them, knows all the points in which they excel—knows too, that "e'en their failings lean to virtue's side." A new suit of undress! Pah! it is offensive—far more so than a new hat and walking stick, if only because the one is more intimately associated than the others with our inner individual life. A new residence has, perhaps, its attractions to counterbalance the discomfort produced by change. A new servant does not necessarily inflict pain upon you in displacing from your memory the image of her predecessor. Many things may be new without having in them any tendency to excite a revulsion of feeling. But a new undress is a necessity—if, indeed, it ever be a necessity—which forces upon us a consciousness of the humiliating limitations which circumscribe the present lot of man. Beware of the creature—we can hardly dignify him with a more specific designation—who can rejoice to put

aside for ever his study and easy-chair habiliments, and take to himself new ones, spotless, glossy, and redolent of the tailor's board! Beware of him, we say—he has no conservatism in him—no veneration! He would make an eager revolutionist in revolutionary times—would cut his old friends for the sake of scraping acquaintance with new ones—and would hardly fret over a change, were a change feasible, of his wife and children. Holes are holes, it must be admitted, and are not to be valued merely as such—and age is age, not desirable, it may be, on its own account. But as adjuncts they may get caught hold of by the tendrils of affection, and the undress coat which is discarded merely because it is very old and has a weak place in it must have had the ill-luck to belong to an owner devoid of all tender sentiment.

Undress, however, is not always winning. Negligence sometimes goes to very unsightly extremes. It is bad enough in men when carried to an excess which denotes the absence of self-respect, but it is intolerable in women. Nothing, for instance, can atone for the slightest inattention to personal cleanliness in either sex. In good sooth, dirt, in any appreciable form, whether found discolouring the skin, or cleaving to the clothes, is a legible indictment against the mind which can put up with it—"a true bill" embodying a *prima facie* conviction of habits even more disreputable than indolence. Where there is no real reverence paid to the body, there can hardly be a worthy estimate of the mental and moral qualities of which it was designed to be at once the instrument of exercise and the organ of expression. Persons who permit themselves to become indifferent in this regard—particularly those of the fairer sex—give rather forcible evidence against themselves that there is "a screw loose somewhere" in their character. It may not, perhaps, be received as decisive without corroborative proof—for dirt is comparative, and the defective training of some, both in early life, and in subsequent adolescence, leads them to regard that condition as one of exemplary cleanliness which in others is provocative of disgust. And it may be further noted that in the case of women, even when they are wholly free from a dislike of plentiful application of water and soap, the neglect of the practice enjoined by that good old proverb, "a stitch in time saves nine," is interpreted against them with as much severity as infrequency of ablutions is against men. Undress does not imply any avoidance of brush, soap, or needle, on the part of a woman—nor, on the part of a man, of either of the two former. There is a line beneath which self-respect disallows every sign of negligence, and it is somewhat higher for the softer than for the sterner sex. Too large an interpretation of the term "undress," however, is not likely to be in vogue among those for whom we write—and it is rather to guard our observations from misapprehensions than to correct any imagined error in the minds of our readers, that we have thought fit to dwell upon this part of our subject.

But there is a higher sphere than that of clothes, or even of manners, in which we may contemplate undress, or rather what is analogous to it. There is a state, both of the moral sentiments and of the religious susceptibilities and emotions, which may be likened to one of homely repose—one in which they subside into natural rest. When all that excitement which is ministered by external forms, by conventional habits, by association with others, and, in part at least, by a regard to reputation, has ceased to stir us, there may be, there should be, there will be, unless we are more than three parts sham, an easy, natural, graceful movement of our inner self—a movement towards the true, the pure, the divine, which is spontaneous, and without sensible effort—a sort of involuntary opening of our sensibilities to their proper and highest objects of enjoyment. We know of nothing more engaging than what we may describe as the undress of true Christian character, wherein a conscience at ease, and affections that spring upwards towards the truth, as a clear fountain leaping into sunshine, sing forth unaffectedly their own joyousness. In many a household, thank God, it is to be met with, indulging its own pure instincts in utter forgetfulness of external stimulus. Here, perhaps, more genially and more impressively than elsewhere, does the genuine life of the spirit display its attractions—and here, even more than in more public exercises, does heart converse with heart. So true is it that "a good man is satisfied in himself"—and so certain that where peace reigns within it will diffuse a cheery, exhilarating fragrance throughout the home circle of its influence. Reader, would you know the charms of true religion?—seek her, hold converse with her, become intimate with her, in her undress.



## THE DISTRESS IN THE COTTON DISTRICTS.

Mr. Farnall, in his last report to the Manchester Central Committee, states:—For the week ended the 1st inst. there were 224,712 persons receiving parochial relief in the twenty-seven unions which are now included in this report; in the corresponding week of last year there were 48,426 persons so relieved; there is therefore an increase of 176,286 persons in the receipt of parochial relief, or 364.0 per cent. The total weekly cost of outdoor relief, both in kind and in money, is now 14,411. 5s. 4d.; in the corresponding week of last year it was 2,398. 5s.; there is therefore an increase of 12,012. 19s. 4d. per week, or 501.0 per cent. The average percentage of pauperism on the population of these unions is now 11.3; in the corresponding week of last year it was 2.4 per cent. The highest percentage of pauperism on the population of any one of the twenty-seven unions is at present 22.3, and the lowest is 4.0. The average amount of out-door relief per head per week, both in kind and in money, in these unions, is 1s. 4½d., the lowest 1s. 0½d., and the highest 1s. 8d., at Glossop.

The Manchester Committee received 11,420. during the past week, and a balance in hand is reported of 75,696. 12s. 5d. Ordinary grants to the amount of about 5,000. were made on Monday, and the following important resolution was adopted:—

That in consequence of the necessity of immediately providing blankets and clothing for the families of workmen in the cotton districts, the Central Executive Relief Committee determine this day to make an offer of an addition to the ordinary grant to each local relief committee, to enable them, according to their discretion, to make this provision. Ashton-under-Lyne, 1,000.; Accrington, 860.; Bollington, 180.; Blackley, 90.; Bury, 400.; Burnley, 900.; Bacup, 750.; Belmont, 50.; Broadbottom and Charlesworth, 250.; Blackburn, 2,500.; Barrowford, 150.; Bamberbridge, 225.; Baxenden, 180.; Catterall, 40.; Crompton, 250.; Chorley, 385.; Dukinfield, 450.; Droylsden, 200.; Darwen, 300.; Failsworth (if good committee), 350.; Farington, 100.; Glossop, 500.; Hurst, 250.; Hyde, 650.; Heaton Mersey, 60.; Harpurhey, 120.; Haslingden, 250.; Heywood, 600.; Livesey, 200.; Lees, 180.; Leyland, 100.; Milbrook, 85.; Mossley, 500.; Manchester and Salford, 4,000.; Marsden, 200.; Moorside, 70.; Newton Moor, 250.; Oldham, 1,000.; Preston, 2,000.; Padiham, 200.; Pendlebury and Swinton, 275.; Ribchester, 16.; Royton, 200.; Rawtenstall, 400.; Ramsbottom, 150.; Rochdale, 1,800.; Shuttleworth, 70.; Staleybridge, 850.; Stalybridge, 850.; Stockport, 1,500.; Shawforth, 150.; Wigan, 800.; Walton-le-Dale, 175.; Whitworth, 300.; Witton, 150.

This additional vote of 30,000. will increase the grants of this committee to 60,000. during the current month, and will provide only an inadequate instalment of what is required for the clothing of the population. The committee have the greatest confidence that the public will provide them with funds to enable them to meet all claims upon them arising out of the rapid extension of indigence in the cotton districts, and that they will be then enabled to support the local funds and exertions by adequate grants to meet all forms of relief.

At a subsequent meeting of the General Committee it was resolved that, in order to give a more national character to the labours of the Central Committee, and to afford ready means of co-operation to all benevolent persons who may desire to assist in mitigating the distress which has fallen upon the population engaged in the cotton manufacture, a letter be addressed to the Lords-Lieutenant of counties, the Mayors of boroughs, and others possessed of local authority or influence, suggesting the appointment of committees for the promotion of subscriptions in their respective districts, and for the transmission of the proceeds thereof from time to time, for distribution, to the Central Committee.

The subscriptions received at the Mansion House last week were 16,131., making the total amount received in aid of the fund 125,000. 6s. 7d. The following grants were made:—Bradbury, 100.; St. Lawrence Stubbleley sewing-class, 25.; Higham, 50.; Tottington Higher End, 200.; Ashton-under-Lyne Borough Committee, 1,000.; Haslingden and Musbury sewing-class, 50.; St. Philip's, Bradford-road, 350., 50. of which was for the sewing-class; All Souls, Adelaide, 300.; St. Paul's, Bradford-road, 150.; Mossley, 500.; Farington, 100.; Ribchester, 100.; Shuttleworth, 100.; Barnold Wick, 200.; Gorton, 150.; Cathedral District, Manchester, 200.; Staleybridge, 1,000.; Rochdale, 1,000.; Stockport, 1,000.; Blackburn, 1,000.; Tottington Lower End, 100.; Newton Heath, 100.; Livesey, 100.; Witton, 150.; Poynton, in Stockport, 50.; Gigg, in Bury, 25., making a total of 8,000. On Friday and Saturday, the Mansion House Committee received no less than 6,700. They have voted 8,100. to relief committees in addition to the above. A report was read from the superintendent of clothing depôt at Bridewell, stating that 485 bundles of clothing and bedding had been received there during the week, making altogether 1,003 parcels. One bale of mixed clothing and new material was sent away to Elton, near Bury, on Saturday. Seven bales were sent to Blackburn, four to Glossop, six to Wigan, six to Stockport, five to Heaton Norris, making a total of twenty-nine bales since Saturday last. Five bales had been previously sent to Preston.

The Stockport Board of Guardians have resolved to apply to Government for a measure of State relief, which alone, they believe, can meet the emergencies of the coming winter.

At Oldham, out of 16,000 ratepayers, 6,000 alone are able to pay the rate. 2,000 have been struck off the lists.

Some bad cases of fever, arising from atrophy, have occurred in the older portion of Chorley parish.

The University of Oxford has responded to the appeal of Lord Derby in aid of the distressed operatives in Lancashire by voting 1,000., and it is

probable the University of Cambridge will vote a similar sum.

The Bishop of London has issued a circular to his clergy, calling attention to the distress in the cotton districts, and besides urging appeals in the pulpit, suggesting an organisation by which the congregations may be enabled to contribute at stated intervals while the crisis lasts. The Bishops of Lincoln, Ripon, Norwich, Hereford, and Oxford have issued similar appeals. The latter suggests to his clergy a general collection on Christmas Day, or, if this is inconvenient, on some Sunday in Advent.

Accrington has organised a relief fund, and at a meeting last week 3,446. was subscribed.

In Liverpool the total collections amount to about 37,000., independently of sums remitted directly to the distressed districts, and it is proposed to send 6,000. a month for several months to come. On Thursday a great number of the clergy and ministers of all denominations assembled at the Town Hall. At this meeting a resolution, moved by the Rev. A. Campbell, rector of Liverpool, and seconded by the Rev. John Stewart, rector of West Derby, was unanimously passed to the effect "that the clergy and ministers of all denominations be requested to appeal to their congregations on behalf of the fund, and to take such other measures in connexion with their places of worship as they may deem expedient to answer the purpose." Another resolution, moved by the Rev. Mr. Stewart, and seconded by the Rev. J. H. Thom (Unitarian), and supported by the Rev. J. Kelly (Independent) was also passed, declaring that, in the opinion of the clergy and ministers then present, it was expedient to establish a co-operation of the clergy and laity for the purpose of making a house-to-house visitation throughout the town.

Mr. G. A. Hamilton, permanent Secretary to the Treasury, has written to the Lord Mayor forwarding 135. 12s. subscribed by the employees of all classes in that department.

Lord Lindsay and his father (Earl Crawford) have, in a letter to the Mayor of Wigan, announced their intention of jointly contributing 100. a-week to the relief fund during the next five months, towards maintenance in the way of food, and in the hope that an increased scale of allowance may be adopted; and these noblemen will pay 500. at once to redeem or provide clothing, bedding, &c., or pay rent, or provide for anything that may be urgently wanted.

The London Sunday-school Union has brought the subject of the distress in Lancashire under the consideration of the Sunday-school teachers of the United Kingdom, suggesting that they should make use of their organisation for the collecting of relief.

The Rev. C. H. Spurgeon preached two sermons on Sunday on behalf of relieving the distress now being endured by the operatives in the North. Notwithstanding the unfavourable state of the weather the building was filled on both occasions. The collections were made at the close of each sermon, and the sum contributed amounted to 713. 6s. 9d.

The church and congregation worshipping at the Independent Church, Lower Norwood (pastor, Rev. B. Kent), have organised a plan of operations, which we hope will be adopted in many of our towns and villages, by which they hope to secure a regular weekly supply of funds for the alleviation of the distress in Lancashire. The first collection was made on Sunday, Nov. 2, and amounted to 100., which was forthwith remitted to the Central Committee for the Relief of the Operatives at Manchester. On Wednesday evening last a committee of gentlemen was formed, and eight ladies volunteered their services as collectors in the districts in which they reside. The committee will meet every week to receive the weekly contributions thus offered, and to give their countenance and support to the movement so long as it is continued. It is their object to secure from every member of the congregation a fixed sum every week for four or five months; and they hope, from the encouragement they have already met with, that they will be able to deal handsomely towards the heroic sufferers in the north.

At Craven Chapel, last Sunday, after appropriate sermons by the Rev. John Graham, collections were made towards the relief of the distressed operatives in Lancashire, &c., the proceeds of which amounted to 200., one-half of which has been sent to the Central Committee at the Mansion House, and the other half to the Central Committee at Manchester for relieving distressed Congregationalists in the cotton districts. In addition to this, 10. specially contributed, has been sent to friends at Bury, Lancashire, for the purchase of flannel, and nine large cases of articles of clothing, contributed by the congregation, have also been forwarded to the north for distribution among the necessitous operatives and their children, and considerable additions, it is expected, will be made to these useful supplies.

EMIGRATION TO NEW ZEALAND.—The Gertrude, of 1,360 tons, one of Messrs. Shaw, Savill, and Co.'s liners, sailed on Monday, the 3rd inst., for Auckland, with about 400 passengers, of whom more than half consisted of members of the Christian Colonisation movement (originally Nonconformist). This is the fourth ship despatched with these emigrants, making the total number about 1,200 souls. The John Duncan, belonging to the same line, sailed yesterday for Otago, with about 250 passengers, of whom about 130 are single females, assisted through the agency of the Provincial Government. A considerable number of the girls have been selected by Miss Maria S. Rye, who goes out a passenger in the ship.

## LORD MAYOR'S DAY.

On Monday morning the new Lord Mayor (Ald. Rose) was presented, with the usual ceremonies, to the Barons of the Exchequer in Westminster Hall. The procession started from the Guildhall-yard at half-past eleven o'clock, and notwithstanding the excessive coldness of the morning and several smart showers of rain, a vast number of persons assembled along the whole line of route. The procession itself differed little from those of previous years. At half-past one o'clock the civic party arrived in Westminster Hall, and forthwith made their way to the Court of Exchequer, where they were received by the Lord Chief Baron. As soon as this ceremony was concluded, the procession was reformed, and moved back to the city by the same route. The Lady Mayoress, in her state carriage, joined the procession on its return from Westminster. At Temple-bar the London Rifle Brigade met the procession, and preceded the Lord Mayor to Guildhall, where they formed a guard of honour in Guildhall-yard and King-street.

In the evening the customary banquet took place in the Guildhall. The decorations of the hall bore especial reference to the event which peculiarly distinguished the day, viz., the coming of age of his Royal Highness the Prince of Wales. There were about 1,100 guests on the occasion, of whom 950 were accommodated in the Guildhall, and 150 in the Exchequer Chamber.

After the toast of "The Queen" the Lord Mayor gave "The Prince of Wales" in a suitable speech. The Duke of Cambridge, the Duke of Somerset, and Colonel M'Murdo, respectively responded on behalf of the Army, Navy, and Volunteers. After the other usual toasts, the Minister for Honduras being the only one to respond for the Foreign Ministers, and the Bishop of London replying on behalf of "The Church," the Lord Mayor next proposed the "Health of her Majesty's Ministers," which was received with loud cheers.

Viscount PALMERSTON, who was received with loud cheers, responded. After some allusions to the civic banquet as typical of the British nation, their common feeling of brotherhood, and pride of patriotism, his lordship said:—

There is one circumstance not devoid of interest connected with these anniversaries, and that circumstance is more particularly called to mind by what fell from my Lord Mayor this evening, for it is a remarkable, and I trust an auspicious, omen, that the day on which the municipal corporations of this vast country are called upon to elect what my Lord Mayor will perhaps allow me to call their Sovereign for the year, is also the day on which this country has been blessed by the birth of a Prince, who one day—and God grant it may be long distant—(Hear)—will be the sovereign of this country, and who, by the qualities with which the providence of God has endowed him, is, I trust, destined to be a source of happiness to the nation over whom he may be called upon to rule. (Loud cheers.) My Lord Mayor has adverted to a topic which must excite the deepest feelings of sorrow on the part of every man and every woman in this country—I mean that distress which unfortunately prevails in a part of our manufacturing districts. (Hear.) We may trust, and it is to be hoped, that the causes of that distress may not be long continued—(Hear)—although it must be owned that there is not at present any immediate prospect that more humane feelings and more kindly sentiments are likely to prevail between the contending parties on the American continent; but we may trust that India will, to a certain degree, supply that raw material which is essential to the industry of our manufacturing population, and if this product which India may send us shall be sedulously used in this country, and if we are not tempted by the wants of other nations to send that cotton away as fast as it arrives, I trust that India may find the means of supplying in some degree the wants which have been created by the civil war in America. (Hear.) In other respects it is satisfactory to know that the country is in a good and sound condition. (Cheers.) We have been told by his Royal Highness the Commander-in-Chief and my noble friend the Duke of Somerset, and by that distinguished officer Colonel M'Murdo, that our army and navy and volunteers are in a state of great efficiency, and although that army and that navy are comparatively small in point of numbers, yet their discipline, and efficiency, and brave spirit, and the patriotic feeling by which they are animated, make that small number equal to a larger one in which these eminent qualities may not be equally found. (Cheers.) Our harvest has not been bad, and although the farmers are unwilling to confess that it has been good, yet at least it is a consolation that we do not hear from them that their harvest has been bad. Our trade and commerce have found vent in one direction to make up for the drawbacks which have been opposed to them in others, and on the whole balance of productive industry we have no reason to complain that we are this year in a worse condition than that in which we have been in years which have gone by. (Cheers.) Our finances are also in a sound condition. We are reaping in our intercourse with all the nations of the earth the harvest of prosperous trade which was sown in those doctrines of freedom of trade and unrestricted commerce which have won their way in this country by force of reason, after long and continued discussion, and which, we trust, the example of England is diffusing over other countries which have hitherto been deaf to the voice of reason, and that we shall find that our prosperity serves as an example to the other nations of the earth, that we are really not only benefiting ourselves, but spreading over the rest of mankind some of the advantages and some of the blessings which our own wise policy has secured for ourselves. (Loud cheers.)

The remaining speakers were Earl Granville, Mr. Cardwell, and Lord Brougham, who was received with much cheering, and made the following allusion to the American war:—

That cruel and unnatural civil war is one of the most lamentable events of our time. England and France



have looked with feelings of kindness and friendship upon both the contending parties, for which reason they have perhaps not been much liked by either. (Laughter.) Besides the ordinary evils of war, besides the waste of blood and treasure and suffering of every kind, beside the miseries and anxieties in which it has involved the whole country, which would make us desire its speedy cessation, there is another fear, another risk which they run more and more every month if this contest continues—I mean the increased number of armed men who become habituated to blood, rapine, and pillage. It has been said that there is nothing worse than the tyranny of a mob. Yes, there is something worse, and it is the tyranny of an armed mob. (Cheers.) With arms in their hands, inured to war, incapable of peaceful occupations, habituated to pillage and bloodshed, that habit will become their second and savage nature, and they will be the worst foes under which one could live. (Applause.) For the sake of heaven, for their own happiness, for the sake of humanity, let us hope they may avoid that situation of things which is at once so deplorable and so degrading. (Cheers.)

#### THE FREE-LABOUR EXPERIMENT IN SOUTH CAROLINA.

(From the *Daily News*.)

Our readers have been informed from time to time of the free-labour experiment that is carried out at Port Royal. By the operations of its fleet the Federal Government was placed last year in possession of two forts and nearly all that rich and fertile portion of South Carolina known as the Sea Islands. As the soldiers of the United States army approached, the planters fled to the mainland, carrying with them all the able-bodied slaves they could induce or compel to accompany them. They left, however, about ten thousand of their plantation slaves behind them, a large proportion of whom were the aged, the very young, and the infirm. They left, also, large quantities of cotton, most of which was still on the stalk. The negroes showed themselves loyal and friendly, and in all respects so well-disposed, that the Federal Government resolved to employ them as hired labourers in gathering the cotton and preparing it for market. We need not say that as soon as the blacks had money to spend they became objects of interest to the 'oute trader: at first they were much imposed on by the storekeepers and cotton agents, and their moderate wages did not bring them so many advantages as they should have done. Nevertheless, freedom was a compensation for many early difficulties, and the men worked industriously and were contented. Of the valuable crop which the absconding masters left growing the negroes secured, and made ready for market, 1,000,000 pounds, which was sent to New York and sold by auction last spring for 72 cents per pound. This operation completed, Mr. Secretary Chase, by the advice of his friends, resolved to try the experiment of planting a new crop, and Mr. Peirce, a young member of the Boston bar, who had given proofs of organising ability, and who was at the time serving as a private in the volunteer army at Fortress Monroe, was placed in charge of the enterprise. The black society in the Sea Islands had now to be regarded as permanent, and its wants were to be provided for. The aid of friends at Boston, New York, and Philadelphia was invited, and soon superintendents of labour and teachers were forthcoming. Supplies of provisions were also forwarded, for the masters had left a disproportionate number of unproductive consumers behind. The experiment was made under unfavourable circumstances: the blacks would have greatly preferred some kind of agricultural industry which was not, like cotton, associated in their minds with slavery; the work, too, could not be begun until six weeks after the usual time of commencing to prepare for the new crop: the superintendents, again, were new to their task, many of them not having seen a cotton-plant before that time, except in a greenhouse: the soldiers, too, did their best to make the blacks discontented. But the labourers saw where their interest lay; they helped the superintendents with their knowledge of the climate and usages of the country, and set to work with a will. There were 3,800 able-bodied field-hands, and these put 14,000 acres of cotton, corn, and potatoes under successful culture. We have not heard the actual yield of the crops this season, but it is known to have been abundant.

A gentleman of New York, Mr. J. M. McKim, who spent last June in visiting these people, writes:—

The success of this experiment is further seen in the contentment and happiness of the people. That they are content is seen from their looks. Wherever you go you meet cheerful and happy faces. Their words corroborate the language of their looks. "Oh, yes, massa, dese is good times." "Neber saw sich good times afore." "Too good to last, massa; too good to last."

This last expression refers to a prevailing fear that their old masters may come back. Mr. McKim has also something to tell of the character and habits of the negroes. He says:—

The success of this enterprise is further proved by the industry, sobriety, and susceptibility to control of these people. Every day of the week, except Sunday, they were to be seen busily engaged at work. Idlers and loafers there may have been, and doubtless were, but they never fell under my observation. Mr. Wickliffe said at the anti-emanipation meeting lately held in New York, that at Port Royal he had understood the negroes would not work, and that for every man was needed a special driver. If Mr. Wickliffe had said that black was white, or that two and two did not make four, his assertion would not have been more directly contrary to the truth.

The blacks, Mr. McKim says, are very tractable;

the plantations are worked by purely voluntary labour, the driver, now called leader, having no authority to use force, and the superintendents having each on an average five or six plantations to oversee, which being often miles apart they can only visit occasionally.

These were the people whom General Mitchell addressed on the 12th of last month. It was Sunday, and the day of the dedication of the new negro church. The General was asked to speak to the people, and we think that those who read his speech will be of opinion that a sermon more suitable to the occasion was never preached. While congratulating the freed men, he told them how much their future depended on themselves, reminded them of the importance of the experiment they were working out, and urged them by their regard for their brethren still in slavery to ensure its success by energy and good conduct. Men, women, and children had severally their appropriate word of exhortation and encouragement. The General promised a rigid enforcement of the law in the interest of all, and then said:—"I am working for you already. I am told by your superintendent that a gang of men are building your houses at the rate of six a day. These houses are to make you more comfortable. You are to have a patch of ground which you can call your own, to raise your own garden truck. You may work for the Government for good wages. We will show the world what the liberated black man can do. We will make him a useful and industrious citizen. We will give him his family, his wife, his children; give him the earnings of the sweat of his brow, and as a man, we will give him what the Lord ordained him to have."

Such is the negro settlement at Port Royal. Its success thus far shows how utterly groundless are the allegations made by the slaveowner as a pretence for withholding the rightful hire of his labourer. There is no excuse whatever for saying that the black man will not work, and work hard, when treated as a man. Yet, up to this moment, we do not hear of any voluntary movement towards emancipation in the South. And while this is the fact, there are Englishmen, men who would be very reluctant to forego their cheaply acquired reputation as friends of the slave, who warn us against the liberator, and ask our sympathy for the oppressor.

#### Court, Official, and Personal News.

The Princess Alexandra of Denmark and her father, Prince Christian, arrived at Osborne on Wednesday night, on a visit to the Queen.

On Sunday morning, her Majesty, the Princesses Alexandra, Helena, Louise, and Prince Leopold, attended divine service at Osborne. The Rev. G. Prothero officiated.

The Prince of Wales and the Crown Prince and Princess of Prussia have arrived at Naples, and are about to pay a short visit to Rome.

The coming of age of the Prince of Wales was kept on Monday by innumerable public and private feasting, and a partial illumination in the evening.

Her Majesty has conferred several high military honours, dating from the birthday of his Royal Highness the Prince of Wales. First on the list of military promotions stands his Royal Highness the Prince of Wales, who is gazetted as a General in the army. The Duke of Cambridge, Lord Gough, Lord Clyde, and Sir E. Blakeney (a Peninsular veteran, and lately commander of the Queen's forces in Ireland), are advanced to the rank of Field-Marshal. Several Admirals and Generals have also conferred upon them the dignities of Knights Grand Cross and Knights Commanders of the Bath.

The Prince and Princess Louis of Hesse will land at Gravesend on the 14th instant, on their arrival from Antwerp in her Majesty's yacht Victoria and Albert.

A Scotch paper denies the rumour of Lord Elgin's return from India, and states that the Countess of Elgin is about to join her husband.

It is reported that the Mediterranean fleet is to be reduced by seven ships, mounting 463 guns, and manned by 3,840 officers and men.

The Home Secretary has intimated to the prison officials at Glasgow, that Mrs. McLachlan is sentenced to transportation for life.

It is said that Mr. Massey, M.P., Chairman of the Committees of the House of Commons, intends to resign his office from ill-health, and will probably be succeeded by Mr. Bonham Carter.

Mr. Layard, Under-Secretary of State for Foreign Affairs, has arrived at Turin.

Mr. W. H. Ashurst has been appointed solicitor to the Post-office. His claims for that position were supported by high commercial testimonials and strengthened by the recollection of the services of his late father, twenty-three years ago, to the cause of Post-office reform.

Mr. Pilkington, M.P., we regret to report, still continues to suffer very severely from the effects of the late brutal attack upon him in London.—*Manchester Guardian*.

The Rev. David Thomas, of Stockwell, author of the "Care of Creeds," "The Crisis," and "Progress of Bede," and also the editor of the "Homilist," of which 45,000 volumes have been sold, has recently received, through Dr. Baird, of New York, the title of D.D., conferred by the Waynesburgh College, Pennsylvania, on account of his theological works, which have a large circulation in the United States.

Sir De Lacy Evans denies the truth of the report

that he is about to retire from the representation of Westminster.

The Solicitor-General of Scotland, Mr. E. F. Maitland, has been appointed to the Scotch judgeship vacant by the death of Lord Ivory. Mr. George Young succeeds Mr. Maitland in the Solicitor-Generalship.

#### Law and Police.

A BAPTIST CHAPEL IN CHANCERY.—A case of considerable interest came on for argument on Monday before Vice-Chancellor Kindersley. Miss Mary Spencer, of Ramsgate, prays the removal of the Rev. B. C. Etheridge, the minister, and of the trustees, of Cavendish Chapel, in that town, from their positions. She states that she contributed largely to the erection of that place of worship on the understanding that the doctrines of the Particular Baptists should be preached and strictly adhered to there. The Rev. Mr. Etheridge, she states, has admitted to the Lord's Supper persons who have not been baptized when adults, and this she declares to be contrary to the teaching of the Particular Baptist Church, and in contravention of the trust-deed of the chapel. The case was not concluded when the court rose.

THE YELVERTON CASE.—The pleadings before the Scotch judges in the Yelverton marriage case were concluded on Saturday. The judges took time to consider their judgment.

THE FORGERY AND ROBBERY ON THE BANK OF ENGLAND.—The investigation into the robbery of Bank paper and the forgery of notes was resumed on Friday, at the Mansion House. The testimony of the young man Brown, who was the accomplice of the prisoner Brewer in stealing the paper from the mills, was tested by a most searching cross-examination, but nothing important was elicited; and the prisoners were again remanded.

EARL RUSSELL has caused a letter to be written to Mr. Heywood, secretary of the Manchester Cotton Association, in reference to the quantity of cotton in the Southern States of America. His lordship says he has received a report from the United States to the effect that at the commencement of the war the stock of cotton in the South was 4,200,000 bales. About 1,000,000 bales are supposed to have been destroyed, and another 1,000,000 bales so much injured as to be worthless. The crop of 1862 is not estimated at more than 1,000,000 bales, and this is likely to be reduced very largely from want of labour for picking, &c. He adds that it is stated that if the war should continue the land will be cultivated for corn instead of cotton in 1863.

THE WEST AFRICA COMPANY.—A meeting was held on Friday at the Manchester Town-hall, for the purpose of hearing explanations with regard to the objects of the West African Company. Among those present were Mr. Bazley, M.P., Mr. Thomas Clegg, Mr. Thomas Briggs, and Captain Hewitt, all of whom took part in the proceedings, which were of an interesting character, as showing the prospect that this part of the African continent may soon take an important part in supplying England with cotton. Mr. Clegg, quoting from the statement of a gentleman now in Sierra Leone, said that twelve districts in Africa could supply the whole of Europe with cotton. The meeting is stated to have "afforded much more evidence of earnestness in a practical enterprise to promote the growth of cotton than has been hitherto shown in Lancashire." The samples of cotton, which is indigenous and perennial, and which it is asserted can be obtained in quantities from the Liberian and other parts of the coast, appear to have been pronounced by the manufacturers to be of the quality most needed for ordinary use.

THE EAST INDIA COTTON AGENCY.—The first ordinary meeting of the shareholders of the East India Cotton Agency (Limited) was held on Friday in the Manchester Town Hall. The report of the director states that the objects of the company were to provide presses and efficient cotton-cleaning machinery for the interior of India, instead of hand labour; quick and economical means of transport where railways are not opened, and an acclimatised European staff among the growers. Presses of great power and well-attested merits have been purchased by the company, under the instruction and inspection of an engineer from India, who will have charge of them there, and has the utmost confidence in their success. They will be placed contiguous to a railway-station, a position considered essential to efficiency and advantage. There are now four gentlemen in Berar establishing commercial relations with the natives, erecting their own residences, gin-houses, and storehouses, on the lands lately granted by Government. The managing director, who has had great experience in this kind of work, will proceed to Bombay by the first mail after this meeting to perfect the organisation of the business of the company. Addresses were delivered by the chairman (Mr. R. N. Fowler), Mr. Bazley, M.P., and other gentlemen. Mr. Hough stated that he had on the previous day spent some time with one of the leading merchants of Bombay, who, after careful examination, informed him to his surprise that it was probable by the end of 1863, there would be two million bales of cotton received from India—as much as could keep all the mills going, supposing no cotton came from America.



## Literature.

## SERMONS.\*

Dr. Guthrie is undoubtedly one of the foremost preachers of the day. The *Times* has pronounced him "the greatest of our pulpit orators," and there are many who are quite prepared to endorse the judgment. Thoughtful men who have only read his sermons, will probably demur to this conclusion, and, despite their earnest spirit, their richness of illustration, and the finish of their style, will hesitate to assign to them so high a position. But such doubts will seldom occur to the hearer who is under the spell of the face and voice of the living man. There is everything in the appearance and delivery of Dr. Guthrie to give him power to stir men's hearts, and no one who has heard him can be at all astonished at the admiring crowds who flock to his church. He is entirely free from that wretched affectation that spoils some modern preachers—in everything he is true to nature, and scorns all those miserable artifices that too often convert the pulpit into a mimic stage. In fact, he is evidently too much in earnest to condescend to the tricks of mere popularity-hunters. The kindling eye, the outstretched arm, the deep-toned voice, full of feeling, that sometimes rises to passion, all tell of a man thoroughly possessed with the truth he has to deliver. There is, too, a singular blending of the simplicity of the child with a fearless independence that marks the strong man, which cannot fail to prepossess in his favour. It is not possible to come away from one of his sermons without feeling that we have been brought into contact with one of lofty soul and warm and loving heart, who has communicated to us some of the enthusiasm with which his own spirit glows. For the time criticism is not only out of place, but positively offensive—we have been listening to one who has spoken out of the fulness of the heart, and are ready to resent any attempt to judge his words by canons of taste as little short of sacrilege.

It is very different when the printed book comes before the reviewer in his study, when the feelings are at rest and the critical faculty alone is at work. Few men are likely to suffer more from this change of position than Dr. Guthrie. It would be untrue to say that with him, as with some others, everything depends on the manner, and that the matter of his sermons is of subordinate importance, but it is certain that the peculiar charm of his manner is necessary to bring out fully the force and beauty that belong to his discourse. The varied and profuse illustrations which please the ear as they are set forth with all the skill of the speaker become somewhat wearisome to the reader who has no such stimulus to sustain his interest. Questions which never occur to the fascinated listener, suggest themselves to his mind, and the very qualities which before had appeared to be deserving of highest praise present themselves rather as defects. He feels that, however a rapid succession of striking figures may have the effect of keeping up the attention of an audience, they scarcely serve to bring out the truth itself with more vividness—that, indeed, there is danger, lest the thought to be illustrated should be overlaid and forgotten, and thus that the preacher should fail to accomplish his end as the result of the very process by which he has hoped more effectually to secure it.

The "Way to Life" is in Dr. Guthrie's old vein. The thorough attachment to the great verities of the Gospel, the strength of conviction which gives force and fervour to his words, the genial sympathy with "suffering sad humanity," the utter scorn of what is merely conventional, the keen appreciation of all that is beautiful in nature or heroic in history, are all here, and give to these discourses a distinctive character. There is, on the other hand, the same disposition to accumulate figure upon figure which, however it may add to the attractions of the spoken discourse, detracts from its permanent value. It seems to us that such a redundancy of imagery is strained and artificial. The force of association, indeed, is so strong in some minds that every thought or word seems to suggest to them some analogy; but surely in such cases it requires to be held in check instead of being developed to its utmost possible extent. Dr. Guthrie, however, appears to have given it the reins, and, in fact, to have stimulated it until it is almost beyond control. It is remarkable how, in this respect, each sermon is a counterpart of all the rest. Doctrine, precept, warning, promise, all are presented in the same light. We have no reasoning, very brief expositions of the truth, but everywhere one series of illustrations. You have

hardly finished one before you are launched into another, and even the more formal statements of principle sparkle with imagery. No doubt all this is a manifestation of genius. For the most part, too, these analogies are natural and appropriate, while they are always wrought out with felicity and good taste. Our only complaint is that they are so numerous as to clog the taste, and produce a feeling of satiety, while, at the same time, they often serve to bury the truth under flowers, instead of bringing it out with that force and prominence which are most to be desired by the preacher. It may sound paradoxical, but it is nevertheless true, that the sermons would be all the more interesting if sometimes they were rather more dry. We feel the need of relief, and should enjoy the dessert better if we had been prepared for it by a little hard crust before.

We should be sorry, however, if such criticisms should lead any to form too low an estimate of a work in which there is so much to elevate and profit the reader. If there is nothing new or striking in the thought, there is, at least, freshness in the mode of its exhibition, and many will be captivated by the style of the author who would turn away from the same doctrine if presented in a more precise and systematic manner. Dr. Guthrie is a man of real breadth of view—there is nothing in his Calvinism of that sour and forbidding aspect which some are accustomed to impute to it; but though his orthodoxy is mellowed in its tone by his own spirit, he never compromises that which he holds to be truth. With him, breadth is not another term for laxity or indifference—he is ever prepared to "contend for the faith once delivered to the saints," but while he has all the old Covenanters' love for the old Gospel and zeal in its defence, he has an expansiveness of view and a true charity of spirit to which those Scottish heroes were for the most part strangers. His book will find, as it deserves, many readers, and not a few of them, possibly, may think us hypercritical, but though we feel it is fairly open to the exception we have taken, we will yield to none of them in our appreciation of its merits, or in our admiration of the active benevolence, the intellectual vigour, and the spiritual earnestness of the author.

We have also before us another volume of sermons, but from a very different man. Mr. Romanes, a curate of Reading, is evidently a man of Evangelical spirit, considerable culture, and hearty devotion to his work. His sermons, though not popular in their cast, are devotional in tone and practical in their aim, and will be read with pleasure by many of the higher class of mind. His style will be improved by reducing the length of his sentences and giving to them more point and directness—the tone of his addresses will be more manly and impressive if they be less frequently interlarded with "beloved" and "dearly beloved." It may be one of our idiosyncrasies, but certainly the profuse employment of these endearing epithets is extremely displeasing to us. We had the misfortune, a short time ago, to be constrained to listen to a speech in which there was little but talk about a "dear fellow who came from London," and "a dear engine-driver," who was roused to Christian activity and the like. We know not how the rest of the audience may have relished it, but the effect was simply to disgust us. It is less excusable when a man of Mr. Romanes' standing is ever resorting to the use of such epithets. It is, however, a weakness which a little more experience will be likely to correct.

Though we have no very distinct utterances on doctrinal subjects, fewer and less clear than some of the subjects appear to us to require, yet we can hardly doubt that our author holds what are regarded as Evangelical sentiments, though inclining in sympathy to the "broad" section of the Church. One of the strongest sentences is that in which he describes our Lord as "the Redeemer, the Deliverer, the Saviour, because 'the Representative, the self-devoted, the self-sacrificing, the self-offered Substitute,' which, though perhaps capable of a two-fold interpretation, ought to be taken as expressive of his faith in the doctrine of the Atonement. But he dwells more on other aspects of the truth—his sermons being more meditative than logical, and, in some cases, marked by exceeding beauty of thought and expression. As he is, doubtless, a stranger to most of our readers, we shall best do him justice by quoting an extract from one of his sermons. That for "Epiphany" is one of great excellence, on the marriage of Cana. Among other points, he works out with considerable force the evidence of the breadth of our Lord's manhood, as manifested by His presence at a scene so alien to his character as a "man of sorrows."

"Could He have been, consistently with the work He came to do—was He, by the record we have of his mode of doing it, any other than a man of sorrows and acquainted with grief? Yet here, at the outset of His ministry, He appears at the most joyous of festivals; teaching us this: that the full man sympathises not

with all alike, so as to lose his own individual character, yet has room for all in his heart, can go with all, can enter into all men's life, even into those stages of it which have least in common with His own. When the strong and healthy can so far sympathise with, as to be able to soothe, the distressful pinings of the invalid; when the fearless and decided can feel for nervous shrinkings or timid vacillations; when the brow of tired and busy manhood can unbend itself in glorious abandonment to the folly of the child; then there is exhibited something of that breadth of humanity, wherein the Son of Man, the sorrowful above all sorrows, could be present in kindness, in sympathy, and with help, at the gladdest of human festivals."

## LESSING, DONE INTO ENGLISH.\*

We owe the appearance of a translation of Lessing's *Letters against Göze* to the zeal of Mr. Isaac Bernard, a commander in the Peninsular and Oriental Steam Company's service, for the rescue of the name of his learned father, by whom they were rendered into English, from an oblivion whence his own original works had not saved the late teacher of Hebrew at Cambridge. The volume has a title that will mislead; "Cambridge Free Thoughts" might be supposed to be some University development of "Says and Views," or a defence of what has been wittily called, "Colenso's Arithmetic applied to the Pentateuch," instead of which we have a pert preface by the "Commander," in which we are told that "Mother Church is not an unprotected female," and that she is "founded on a rock, namely, vested interests," and then an Introductory Notice and Preface by the Cambridge teacher of Hebrew, in which he dribbles a little rationalism and a little vulgarity, telling us that "myths yield to reason," that there are passages in the Bible "that would not have escaped animadversion by a Levitical society for the suppression of vice," that "God spake in the Zend-Avesta, the Koran, by Confucius, by Plato," &c., &c., and that the things written by these sages are "no less by the finger of God than the Decalogue;" such statements being garnished further with allusions to "the dear old Biblical ship," to "Jonah hymning and harping in the whale's belly," and to that "inimitable farrago, 'Horne's Introduction.'" There is nothing better in these "Cambridge Free Thoughts"; and they will hardly suit a name that does not remain fresh in virtue of the "Creed and Ethics of the Jews," and "Guide to the Hebrew Student."

But Lessing is more interesting to one. Every one acquainted with German literature knows that this man was its Proteus, and exerted the greatest modern influence on the style of German prose, and on the tone of imaginative compositions, besides creating a movement in philosophy and theology, the effects of which are perpetuated in many tendencies of the thought of our times. He sought to remove stagnation; and published the "Wolfenbützel Fragments" with the expectation that they would put in motion the theology of the age. He did not himself wholly adopt the opinions of Reimarus. He chiefly desired free criticism, and a position of independence for religion. He perhaps loved the excitement and controversy more than he valued any definite conclusion. He raised against him the theologians; and deservedly—for when Lessing assailed the weakness and inconsistency of Christian apologetics, he did not spare assault on what all Christendom had accounted to be Christianity itself. One of his opponents was Göze, a learned and candid man, devoted to the faith of the orthodox church. He maintained that Lessing's position—that Christianity was not endangered even though the Fragmentist were correct in his views of the Bible—was wholly untenable; and that, on the contrary, the Fragmentist's opinions must radically do away with Scripture and the doctrine of the Church. Lessing was scornful and violent in such parts of his reply to Göze as dealt with the charge of "hostile attacks on the Christian religion;" and yet he himself, at a latter period, is said to have so dreaded any fabricated scene of recantation on his death-bed, that he vowed he "would send for a public notary to testify that he did not die a Christian." The answer to Göze is contained in the letters translated by Dr. Bernard, and now before us. Whether theologically worth translating we leave the representatives of "Free Thought" to decide: but that as a piece of literature they are worth knowing, and deserving to be at least accessible to such as do not read German, any cultivated person will decide in the affirmative. The polemics of Lessing display the highest order of critical and dialectic skill; his thoughts are clear and deep; and his style has been always praised for its variety, boldness, and dramatic charm. We need not say, that the views maintained by Lessing in

\*The Way to Life. By Dr. GUTHRIE. Edinburgh: A. and C. Black.

Sermons. By W. ROMANES, M.A. London and Cambridge: Macmillan.

\*Cambridge Free Thoughts, and Letters on Bibliolatry. Translated from the German of G. E. LESSING. By H. H. BERNARD, Ph.D. London: Trübner and Co.



this remarkable piece of controversial writing are, that the Bible is not religion, that its inspiration in any special sense cannot be allowed, that the New Testament facts are historically impossible, that the truths of religion are independent of history, and that the faith of Jesus may commend itself to us, while faith in Jesus is irrational. It was simply the surrender and destruction of Christianity that these views, adopted and enlarged from the Fragmentist, inevitably involved. We are not writing Lessing's life, so we will not enter into the interesting question of his subsequent adherence to Spinoza, and adoption of a speculative faith.

We do not care to quote from this work. Parent of much evil as it has been, it has also exerted something of good influence on the movement and the energy of Christian theology. It can scarcely do harm that it should be seen by English readers how all the forms and shades of the modern antagonistic criticism of the Bible have been seeking lodgment in the Church these hundred years, and that there is no novelty in even the most highly developed views of our present rationalists at home. Our introduction of the work, however, extends no farther than telling students of such subjects, that this brilliant, searching, powerful, contemptuous performance of Lessing's has been rendered here into vigorous idiomatic English.

#### NEW EDITIONS.

*An Exposition upon the Second Epistle of St. Peter.* By Rev. THOMAS ADAMS. (A.D. 1633.) Revised and Corrected by Rev. JAMES SHERMAN. (Edinburgh: J. Nichol.) It will be remembered that some years ago Mr. Sherman edited this work, with Burroughs on Hosea, and Jenkyn on Jude. He, last year, was on his dying bed, when he heard of Mr. Nichol's project for an issue of Puritan Divines; and he wrote expressing approbation, and offering the stereotype plates of the commentaries named, as "an entire free gift," if Mr. Nichol would undertake to furnish them "at a much cheaper rate than they had ever been published at before." Mr. Nichol has fulfilled the wish thus expressed to him; and offers the three large imperial octavo volumes to subscribers at little more than a third of their original cost. Each volume may, however, be obtained separately, at a slight increased price. It is needless to say that the books are valuable, and deserving to be included in every minister's library: and it is to be hoped that the generosity of their dying editor may give them to the possession and use of many who have been deterred from purchasing them earlier by their considerable cost.—*The Works of John Howe.* Vol. III. The Living Temple. (London: Religious Tract Society.) Professor Henry Rogers' edition of Howe proceeds with commendable regularity. As we become more familiar with the advantages to Howe, and to his reader, of a modern scholar's revision of his punctuation and periods—to say nothing of his arbitrary and illimitable use of capitals and italics—we are more than ever sensible of the great obligations under which Professor Rogers has placed us; and more than ever surprised that Howe has been intelligible and delightful as widely as he has. Certainly he was never really edited before; and only love and veneration could have ventured on the labour or have produced the results by which this edition is marked off from all others.—*Poems.* By W. C. BENNETT. A New Edition in One Volume. With Portrait and Illustrations. (London: Routledge and Co.) We are heartily glad to meet with Mr. Bennett in Routledge's Series of one-volume editions of British Poets. As a popular writer of the day, whose verse has admirers in every class, and who has made one green field of poesy peculiarly his own—that of childhood and childhood's home—he has a good claim to be thus presented to the public. We confess to something of surprise at seeing how much he has written; and perhaps think that it is not all worthy of his higher self, or likely to be precious in his readers' sight. Yet he has "refused admission to" much that he has printed, and would willingly have "reduced the quantity included if he could have known what his readers would be inclined to spare: but he has so constantly found that that which the writer 'likes least some of his readers like best, that he has been induced to give to many poems the benefit of a 'doubt in their favour.' It is also said that this selection is 'from his writings, published and unpublished': so that possibly there are new pieces here, which, not having the author's original volumes at hand, we are unable to separate from the rest. One little book of Mr. Bennett's, by the way, we have always at hand,—that consisting of poems on Infants. It is the best part of his writings. It will be, we think, for his poems on the domestic affections that his name will be cherished. He has written a good deal more which, speaking for ourselves, no one would sit down to read continuously, however ready to admit gracefulness and ever-welling purity and geniality and good sense in the verse. "Queen Eleanor's Vengeance" does not seem to us either forcible or interesting. The "War Songs" have many merits, but are too diffuse, and wanting in the bold conception, the energy, and the fiery spirit which give life to that sort of composition. The "Poems of Thought" have not the deepest or subtlest thoughts that Mr. Bennett's writings furnish. The

Classic Poems contain some exquisite passages of description; and one can turn and turn again to certain choruses in the "Triumph of Salamis"; otherwise there is a want of spontaneity in them. "A New Griselda" contains excellent materials; but it greatly wants workmanship. That poem and the dramatic (in form) "Character," err greatly in introducing references to contemporary authors. Some of the poems may be called National; and beat with true earnest love of country, and glow with pride in its history and literature. In two at least of these Mr. Bennett shows great skill in the mastery of proper names for rhythmic purposes. Some of the "Sonnets" are best in substance, and most perfect in expression, amongst the writer's varied compositions. But if one were at liberty to make a selection from his Songs, a little volume might be produced that would rival in universal popularity the poems on infancy to which we have referred. His genius is essentially lyrical. There only remains to say, that a portrait is prefixed; and that there are several very spirited illustrations by Mr. J. D. Watson, that deserve admiration for their own sake, as well as for truth to the poet's fancy.

#### BRIEF NOTICES.

*The Helping Hand; A Guide to the New Testament.* By ADELAIDE ALEXANDER. With Maps and Illustrations. ("Books with a Meaning." London: Hogg and Sons.) "The object of this little book is to supply 'just that information, and that only, which shall 'help the youthful reader to take an intelligent view of 'the Bible (Query, New Testament?) as a whole, and 'of each book separately.' The conception of the work is good. It begins with such matters of information and description as may enable the young vividly to realise the scenes of the Gospel narrative; proceeds to give some account of the origin of the Gospels; and then follows, in a well-sketched outline, the progress of the Evangelical story, as contained in the Gospels and the Acts of the Apostles. On the whole, the condensation is excellent, and the spirit lively. But, strange to say, that part of our Lord's history which the author has deliberately omitted, is the account of his death, resurrection, and ascension,—the very points on which a young reader needs a "helping hand" more than any others, in the harmonising of the several narrations of the Evangelists, the upholding of their testimonies, and the appreciation of the evidence for these foundation facts of the Gospels and the kingdom they proclaim. Yet of these the young reader is only told that "we cannot do better than compare the accounts one with another"; and that "we should regard the chapters 'with a peculiar reverence': and after some words of moralising, "with these remarks we pass over," &c. There are other things that we think objectionable, because amounting only to questionable opinion, such as does not concern the young reader of the New Testament. For instance, of the lost fertility of Palestine, it is said, "Hereafter when the Jews shall be restored, all 'will be again as it was before'; of the gifts of the Magi, the old poetic traditional view is given as sober fact, "gold showed him to be a king, frankincense showed him to be a priest, and myrrh, being used for 'embalming, showed that he should die"; the interpretation of "out of Egypt have I called my son," is said to be, that "Joseph the patriarch was a type of 'our Lord, and like him was taken into Egypt, to 'escape the fury of those that would slay him"; the warning at the end of the Apocalypse against adding to its contents, we are told is "generally considered to apply to the whole of the Testament, as no more books were to be written"; and it is gravely taken as unquestionable that "Domitian ordered St. John to be 'taken to Rome, and there dipped in a cauldron of boiling oil, but God delivered him by a miracle." Besides, we notice a few inaccuracies. It is, however, to be willingly admitted that the book brings together a great deal of information; and it has one feature of very great excellence and value, namely, the clear and interesting summaries of the Epistles of Paul, by which the writer has realised her desire to exhibit them as complete letters, dictated by a lively interest in living persons. As a book to be read, and not merely consulted or used as a class-book, this is altogether more interesting than similar works for the young have generally been. Its illustrations are good and appropriate.—*Beaten Oil for the Light of Life.* By the Rev. HUGH BAIRD. (Edinburgh: Oliphant and Co.) This volume, somewhat affected in title, contains "daily thoughts on Bible 'texts,' arranged for a year, and suited to use in the closet or family. Its special character, by which it is distinguished from many similar works, is, that it attempts "to bring out clearly the ideas contained in the 'text chosen for the day'; and not merely to hang "reflections" on fitting passages. There is room for difference of opinion whether the author does not sometimes go much beyond the ideas "contained in" the Scriptures he illustrates: but he is always clear, brief, pointed, practical, devotional; and generally correct and thorough in his views of the texts he has selected. There are exceptions, such as the exposition of "Great is the mystery 'of godliness," which a perverse attempt at ingenuity unfolds as meaning, "that the doctrines of religion were 'long concealed from men by types and prophecies," and that "godliness is still a great mystery in its doctrines, in its mode of influencing the mind, and in its 'limited diffusion amongst mankind." Yet Mr. Baird is orthodox enough on the following passage, "God was

"manifest in the flesh." It is better in substance, closer in texture, than many books of the kind; and might have been more pleasant still, if the conventional "O my soul," and all other conventional phrases, had been rejected by the author's good sense.—*Freedom and Happiness in the Truth and Ways of Christ.* Sermons by the Rev. JAMES STRATTEN. (London: Nisbet and Co.) Mr. Stratten here publishes memorials of a ministry of nearly forty years. These sermons are, he says, "a sample and specimen of a large harvest, 'the sheaves having been selected at random, and 'without any consecutive order or arrangement." Mr. Stratten has held a place amongst preachers peculiarly his own. His oratory had much power and fascination. The dramatic delivery was, in him, natural and effective; and never became, what it has become with coarse and little cultivated competitors for popularity, a piece of grimace, attitudinising, and rant. Mr. Stratten often sent simple thoughts piercing through his hearers' hearts,—often stirred deep and irrepressible emotion. Much was in the electrical personal influence; and the same impressions are only partially produced by the sermons when reduced to unimpassioned type and ink. But those who knew the living ministry will have much of it recalled by this volume, and will prize it highly. Others will see in the book a good specimen of sound-minded, simple, earnest preaching, without any originality of thought, or depth of exposition of the Scriptures; but quite original in the combinations and treatment of the parts of the subjects discoursed of, and well balanced in "doctrinal" and "experimental" elements. It is an order of preaching that is passing away,—perhaps must pass away; and we are, it may be, getting more instruction, more thought, more thorough unfolding of the Word of God, in some of the best pulpits of the time. But there are many, many features of a ministry like that illustrated and preserved by this volume, which we should rejoice to see naturally budding out of the characteristic pulpit of the age. If Mr. Stratten's sermons are read by private Christians, they will greatly edify; and if studied by preachers will make profitable suggestion of elements of interest and power too frequently disregarded in the spasmodic pulpit-work that seems largely to be taking the place of the long, sober, "stated ministry" of former times.—*Primeval Symbols; or, the Analogy of Creation and New Creation.* By WILLIAM FETHERSTON H., Barrister-at-Law. (Dublin: Hodges and Smith.) The author proposes to himself "to compare the inspired account of the Creation of the natural world read by the light of modern science, with the 'inspired account of New Creation read by the light of 'Christian experience." There is undoubtedly an analogy; and the author seems to have been studious in tracing it. But his book is loose and confused, though good things are scattered about it. It cannot do much for the enlightenment of its reader. The author avows belief in "the plenary inspiration of the Scriptures," and says he means by it "that every word, so far as it 'faithfully represents the original, is inspired";—a new and not clear view of the matter. He has novel illustrations, also, of the enjoyments of heaven;—he sees "how fond mankind are of theatrical representations, 'how they rush in crowds to the little insignificant 'theatre which man has established"; and from this he "infers, by analogy, one of the enjoyments of the Redeemed throughout Eternity" will be "to have seats 'in the mighty theatre which God has established, 'whose stage is the Universe, in which all created beings 'are actors," &c., &c. He draws similar "inferences" from "the luxury of a newspaper," and the general "love of pomp, and military and naval reviews and 'triumphal processions." Such analogies as between the "trees having seed in themselves" and those "Christian graces which have a special tendency to propagate 'themselves," may be ingenious, but are arbitrary, meaningless, and useless.—*Waters Drawn from the Well of Life.* By R. H. (Basil M. Pickering.) We are sorry that the faith and pious feeling of the author have found no better channel of expression than this commonplace and inharmonious verse, which not even religious sympathy will allow us to praise.—*The Three Tabernacles: a Sermon.* By C. J. VAUGHAN, D.D. (Macmillan and Co.) Preached at the opening of St. Peter's School Chapel, York; and this is its idea:—God's revelations are successive,—Moses, Elias, the Lord: but they are not expeditious tried and discarded—Moses passed not away when Elias entered, and both are seen talking with Christ. As in the education of the world, so in that of the individual;—our education should have its three tabernacles of law, of discipline, and of divine love. Ingenious and earnest, with many wise thoughts on the religious training of public schools.—*Our Dogs.* By JOHN BROWN, M.D. (Edinburgh: Edmonston and Douglas.) A reprint of a delicious paper from the author's "Hore Subsecivæ," full of his own original humour, and of deep human feeling which makes dog stories almost parables of higher life. So thoroughly are the dogs individualised that it seems as if Dr. Brown had communion with the souls of animals; and the "style" is so rich, quaint, homely, and noble, that one hardly knows where to find the resources of language better illustrated. There is an amusing preface on the author's last new dog—a funny, confidential, plucky little fellow, with a decided genius for oddity and unexpectedness. There are also two pen sketches of the "Duchess," full of spirit and character. "Our Dogs" could have been written by no



one but the author of "Rab and his Friends;" and though it does not rival that exquisite little sketch, it deserves always to accompany it.

#### THE PERIODICALS (NOVEMBER).

*Macmillan's Magazine* has still one of its greatest present attractions in Mr. Kingsley's wild, graceful, nonsensical, much-meaning fairy tale, "The Water Babies"—the present chapter not so rich and delightful as the one preceding, but promising to bring good things in its train. Signor Ruffini's "Vincenzo" grows in interest; and has all the grace, insight, and power, which have given the author of "Lorenzo Benoni" his own place in the literature of a country not his own. An amusing paper on "Anagrams and 'all their kin';" a review, written with knowledge and good taste, of "The London Musical Season of 1862"; and a sensible contribution to the natural history of society, in an article on "Linen-draperies and their 'Assistants';" give a very broad variousness to the Cambridge Maga. More important for the passing hour is the able and well-informed paper on "The Washington Cabinet and the American Secretaryship of State"; and that on "The Prussian Contest, and the French 'Emperor's Roman Policy';" written with liberal and decided views, and with temperate feeling. There is elegance in the lyric "Sing, sing, Bird of Spring"; and much thought, poetic feeling, and excellent expression in Mr. Hood's "Glaucus." A periodical could scarcely solicit a wider public, or meet its public with more cultivated intelligence and lofty moral earnestness.

*Blackwood* is rather tame this month. The principal features are an elaborate exposure of M. Thiers's sophistries relative to the battle of Waterloo, and a critical notice of Mr. Clough's poems. In "The Land Revenue 'of India'" strong objection is taken to the permanent settlement plan. In "Salem Chapel" we find Mr. Vincent again in difficulties, his deacons and congregation plotting his expulsion, because, while his sister is lying dangerously ill, he does not go about courting their favour! It is a pity the writer has not endeavoured to bring the incidents of the story a little more within the range of probability. The writer of "The 'Crisis of the American War'" proposes that England should not only recognise the independence of the South but support it by a demonstration of force; in other words, put an end to one war by beginning a greater!

An article on the American war, almost equally partisan in its spirit, appears in *Fraser*, from the pen of "A White Republican." "Letters and Life of Bacon" is a first-rate paper, founded on Mr. Spedding's recent volume, intended to help in clearing up some of the equivocal events in the life of the great philosopher, and exhibits much erudition and critical power. "The 'International Exhibition'" is the last of a series of articles which have brought out with much care the characteristics of the great industrial show. "Ernest Renan" is a reasonable sketch of one of the greatest of living French thinkers and of Oriental scholars. But by far the most interesting article in the number is from the pen of a lady, Miss Frances Power Cobbe, who, in a lively, racy style, discusses the question, "What shall we do with our Old Maids?" referring chiefly to ladies of the middle class. It is undoubtedly desirable that there should be a wider range of occupations open to educated women, but it may be a question whether the independence Miss Cobbe covets for her sisters would, as she believes, have a tendency to increase marriage—the natural condition of the sex.

Apart from the stories—"Romola," "The Story of Elizabeth," and "The Small House of Allington,"—all good in their way, the contents of the *Cornhill* are very interesting. In "Circumstantial Evidence," the remarkable case of Jessie M'Lachlan, whose sentence has just been commuted, is clearly stated, and in a way to leave no doubt of the guilt of the condemned woman. "Tobacco" judiciously sums up the arguments for and against the use of the weed, deciding, as in the case of alcohol, that in moderation smoking is a healthy stimulant; in excess an intoxicating poison leading to excessive dyspepsia. "Professional Thieves" is a supplement to a paper that appeared some time ago on the same subject, from the pen of a town missionary, and its revelations can hardly fail to interest at this period of burglary and garotting. In a paper based on official statistics, we find it estimated that the total growth of cotton in India reaches six million bales per annum.

Though the Exhibition has closed, the *Art Journal* intends to continue its beautiful illustrated catalogue, until it has embraced about three thousand of the principal objects exhibited, "according justice to nearly 'every manufacturer of merit, foreign as well as British.'" The steel engravings for the present month are "Rest," from Linnell's finished picture, and Turner's "Birdcage," a gay scene of pleasure taken from *Boccaccio*. We are glad to find so high an authority as the *Art Journal* denouncing the jobbery connected with the late Exhibition. Mr. Beavington Atkinson continues his elaborate criticism on its pictures and statuary. "Rome 'and her Works of Art'" are admirably illustrated by pen and woodcut.

The *Medical Critic and Psychological Journal*, edited by Dr. FORBES WINSLOW, preserves its distinctive character as devoted to the consideration of medical subjects, both as involving metaphysical questions and as affecting the general welfare of society. There are subtle articles on the "Nature of Volition, psychologi-

cally and physiologically considered," and on "Mental 'Suggestion, Association, and Reproduction.'" Those who take delight in "thinking about thinking," and "probing their own consciousness," may here find plenty to gratify them. Two articles on "Insanity in France 'and Great Britain,'" are of a more practical character. The articles which we regard as most important are on "The Sanitary Condition of the United States Volunteers," and on "Noxious Vapours." The Americans are not very careful to preserve their public documents, or to render them accessible to enquirers. Hence the account given of the Sanitary Commission to enquire into the physical condition of the Federal armies is rather incomplete. But it shows how much can be done by the private enterprise of public-spirited men, in matters of large national concern; and how much more could be done if the obstructions caused by routine and redtape could be removed. The article on "Noxious Vapours" calls attention to the destructive effects produced by the vapours evolved in certain manufacturing processes, especially in the alkali works. "Trees lose their leaves; 'the top branches begin to decay; afterwards the bark 'becomes discoloured and hardened, and when very 'much affected it adheres to the tree, and the tree is 'ultimately killed.'" The country around St. Helen's is described as suffering severely from this blight—nearly all vegetation for a mile round is destroyed. Cattle lose their health and die, and the health of the inhabitants is impaired, or they are driven away by the offensive odours of the district. In copper-works much the same kind of injury, though to a less extent, is produced. The remedy is easy, and the whole of the noxious vapours might be absorbed or condensed by simple chemical processes. This is actually done in the manufacture of sulphuric acid, because the commercial value of the article, and the demand for it, are so great, that it answers the purpose of the manufacturer to prevent waste. For muriatic acid, however, which is the gas evolved in the alkali works, there is less demand, and there is less inducement to economise. The Parliamentary Committee of Enquiry appointed last Session, consider this a proper subject for legislation, and the majority of the trade recognise the necessity also. An article on the "Outbreak of Small-pox among Sheep in Wiltshire" discusses the causes and remedies for the calamity—without arriving at any very definite conclusions on either point. A paper on "English Suicide-Fields," gives a table shewing the distribution of suicides in the different counties of England and Wales, during the five years, 1856-60—which shows that the average annual number of suicides in all England during the period referred to has been 1,313, or 6.7 persons in every 100,000. Middlesex and Westmoreland contribute the largest proportion, their numbers being 10.5 and 9.9. "As a rule the 'average number of suicides decreases as the average 'amount of ignorance increases.'" Lastly, those who have an appetite for horrors may read the article on "Anthropophagy," or the morbid propensity to devour human flesh, the most revolting of all forms of madness. The subjects are discussed in this Review in a careful and scientific way, and yet are presented as to interest the general reader.

The *Exchange* maintains the high position it has acquired as a monthly review of commerce, manufactures, and general politics. Great prominence is given to colonial questions, and of course cotton in all its manifold phases is discussed with plentiful statistics. The *Exchange* is unfashionable enough to expose the dangerous organisation of the Southern Confederation, and daring enough to speculate on the future of American geography.

About one-half of the *Eclectic Review* is taken up with an essay on Emerson and his writings, partly laudatory and partly critical, but altogether trenchant and lively. The rest of the number is "padding."—The *Christian Spectator* is courageously opening its pages to questions of reform in Dissenting Churches. Last month's number contained a paper in condemnation of what is called "The One-Man System," and advocated a modified form of Presbyterianism. In the present issue objection is taken to the discipline and mode of admission to our churches. The writer would do away with the examination (to a great extent formal) that precedes the admission of candidates to Church membership, as destitute of Scriptural authority, and founded on an overweening estimate of the spiritual weight of churches and their officers. He would admit all who please to become church-members on their own responsibility, but exercise a more stringent discipline for excluding the unworthy—a task very difficult, to say the least, in modern times. Another paper, which deals with subjects out of the beaten track, is by the Rev. James Martin, of Nottingham, on "Sunday: its Origin and 'History.'" But the gem of the present number is "The Silent Mills," already referred to in our columns.

The *Evangelical Magazine* contains a portrait and excellent memoir of John Bunyan.—There is one feature of the *Baptist Magazine* which seems to be popular with its readers. A few pages are set apart to "Notes and Queries" on matters connected with Denominational History; Biography, Anecdote, Hymnology, Psalmody, Quotations, Protestant Nonconformity, Religious Literature, Church History and Customs, and other subjects of a religious bearing, not exclusively denominational. A good deal of valuable and recondite information is thus brought together.—*Good Words*

contains a poem of irregular verse, with some pretty stanzas, by Alexander Smith, on "Autumn," with an illustration that does not at all assist the imagination, and a disquisition on "The Land's End," by 'A. H. K. B.' The story of "Mistress and Maid," and a variety of lively papers, fill up the remaining space of this popular magazine.

The *Leisure Hour* and *Sunday at Home*.—Both these cheap magazines, besides their superior illustrations, commence new stories—the former with a tale of some promise, "The Rival Heirs;" the latter, "Some 'Passages from the Experience of a Scottish Parish 'Minister,'" which will find readers on week days as well as Sundays. But, apart from wholesome fiction, the contents of these well-conducted magazines are varied, and well-chosen.

#### BOOKS RECEIVED.

Bishop Colenso on the Pentateuch. Part I. Longman—Cambridge Free Thoughts. Trübner—Adams' Commentary on the 2nd Epistle of St. Peter. Revised by Rev. James Sherman. Nichol—Notes of the Gospels. Matthew. Oliphant—Truth in Love. Ward and Co.—The True and Beautiful in Man's Spiritual Experience. Ward and Co.—The Mechanisms of the Heavens, &c., 1862. Hardwicke—Kitto's Cyclopedia of Biblical Literature. New Edition, Part X. Black—Cassell's Illustrated Family Almanack, 1863. Cassell and Co.—Memoirs of Dr. Boaz. Snow—Smiles's Lives of Engineers. Vol. III.—Correspondence between two Beneficed Clergymen—Dorner's Doctrine of the Person of Christ. T. and T. Clark—Lance's Commentary on Matthew and Mark. T. and T. Clark.

#### Miscellaneous News.

A FRIGHTFUL ACCIDENT, resulting in the loss of six lives, occurred on Thursday night on the Hammer-smith and City Extension Railway. The line, which is not yet completed, is carried upon arches, and the contractors noticed that the continued rain had affected the foundation of the viaduct near Silchester-road. A party of men were set to work to shore up the arches, but they had hardly commenced operations before fourteen arches gave way, and six men were killed. The bodies have been recovered.

GUY FAWKES' DAY.—It was expected that the usual Guy Fawkes demonstrations would on Wednesday last have led to street disturbances, but the rain, which has been so successful at Hyde-park on Sundays lately, prevented anything of that kind, and although Guys were carried about to a small extent, and the Pope and Garibaldi alike made use of, passers-by were too intent on keeping a dry skin to pay any attention to them.

REPRESENTATION OF SOUTHAMPTON.—For this borough there is a large crop of candidates for the vacancy in the representation, caused by the unexpected death of Mr. Willox. Addresses have already been issued by Capt. C. E. Mangles and Mr. J. R. Croakey (formerly American Consul at Southampton). Both are Liberals. Mr. George Thompson and Mr. Harper Twelvetyrees were to address the electors. The Lord Mayor of London (Mr. Alderman Rose) has issued an address offering himself as a Liberal Conservative.

THE CONDEMNED PRISONERS.—Memorials have been forwarded to the Home-office, praying for a commutation of the sentences of death on the two men, Cooper and Gardner, now in Newgate. No answer to them has been received. Gardner continues to maintain his innocence. It is stated that the woman with whose murder he was charged had no claim upon him in law as his wife. She had been married previously to his brother, and left him to marry Gardner.

ASCLEPIA COTTON.—Several samples of this cotton have just been received in Liverpool, by steamer from Quebec, and present all the appearance of the finest and softest silk. It can be supplied in any quantities at fourpence per pound, perhaps three pence, perhaps twopence. Farmers say that they could raise half a ton per acre of it from the poorest land. It will mix admirably with wool and silk, and much improve the wool in appearance. The stalk of the asclepia yields a valuable fibre, which is remarkable for its whiteness and strength. A letter from the Foreign Office informs the Cotton Association at Manchester that if the American ports were opened immediately the supply of American cotton could not exceed two million bales.

THE EXHIBITION.—During the past week the public have been admitted to the Exhibition building by season-ticket and on the payment of half-a-crown. From Monday to Saturday 42,277 persons attended. The work of selling and dismantling proceeds apace. It is intended that the final distribution of prizes by the Prince of Wales shall take place a few days before the meeting of Parliament in January. The time fixed is likely to be during the afternoon; and, as our very short winter days are then at their shortest, arrangements are being made to light the whole of the interior with gas. It is rumoured that a proposal will shortly be made to Messrs. Kelk and Lucas to purchase the building for a railway station.

INCREASE OF THE POLICE FORCE IN THE EASTERN DISTRICT OF THE METROPOLIS.—In consequence of the alarming increase of garrotte and other robberies after nightfall in the eastern districts of the metropolis, an order was issued on Thursday from Scotland-yard to the superintendents of the G, H, K, and N divisions of police, to forthwith augment the supply of mounted and other constables appointed for night duty. The police authorities have likewise issued printed notices to the house-keepers and various tradespeople of the before-named localities to properly secure their front doors and back premises, as organised gangs of garotters and housebreakers are prowling about at all hours of the night in search of plunder.



## LITERARY GOSSIP.

Dr. Rowland Williams has in preparation a work on the Hebrew Prophets.

Mr. Isaac Taylor is preparing a reply to Bishop Colenso's work on the Pentateuch, to be published by Messrs. Jackson, Walford, and Hodder.

The impression of the first two volumes of Dr. Merle d'Aubigné's new work, "The History of the Reformation in Europe in the Time of Calvin," is advancing rapidly, they will be published before Christmas by Messrs. Longman and Co.

The Dublin Nation is about to transmit the fame of the Hyde-park rioters to posterity by means of "a pictorial commemoration," which is to be "a graphic drawing, executed in the first style of art." The title is to be "Pat skinning the British Lion, or Hyde-park, 1862."

Messrs. Nisbet and Co. announce a memoir of the Rev. J. Sherman, edited by the Rev. Henry Allon; "The Risen Redeemer," by F. W. Krummacher, D.D., translated from the German by J. T. Betts, with the sanction of the author; "The Thoughts of God," by the Rev. J. R. Macduff, D.D.; "A Morning beside the Lake of Galilee," by the Rev. James Hamilton, D.D., &c., &c.

On Tuesday, Nov. 4, according to his usual custom, Mr. Murray, of Albemarle-street, invited the leading booksellers of London to his annual trade sale, and offered to them his publications for the forthcoming season, together with his general stock. The following were the number of copies taken:—4,000 "Lyell on the Antiquity of Man," 700 "Mrs. Atkinson's Recollections of Tartar Steppes," 1,000 "Mr. Borrow's Wild Wales," 900 "Captain Blakiston's Voyage up the Yang-Tze," 3,600 "Smiles' New Volume of Engineers," 800 "Handbook to the Eastern Cathedrals," 1,500 "Fergusson's Modern Architecture," 700 "Captain Brine's Taping Rebellion," 2,500 "Dr. Smith's New Volume of Bible Dictionary," 700 "Commissioner Mayne's Vancouver Island," 1,800 "Canon Stanley's Lectures on the Jews," 700 "Arthur Hallam's Remains," and 1,000 "Rawlinson's Ancient Monarchies." Of old established works the following were sold:—4,600 "The Student's Home," 1,800 "The Student's Greece," 1,900 "The Student's Rome," 700 "The Student's Manual of the English Language," 1,000 "James' Aesop's Fables," 3,000 "King Edward VI.'s Latin Grammar," 7,800 "Little Arthur's England," 700 "Canon Stanley's Sinai," 3,300 "Smith's Latin Dictionaries," 2,200 "Smith's Classical Dictionaries," 5,000 "Smith's Principia Latina," 3,000 "Smith's Smaller Histories," 6,800 "Mrs. Markham's 'England,'" 1,200 "Smiles' George Stephenson," 5,200 "Smiles' Self-Help," 400 "Grote's Greece," new edition in 8 vols., 3,000 "Hallam's Works," and 1,200 "Murray's British Classics."

## Gleanings.

What goes most against a farmer's grain?—His reaping-machine.

One who is half-man half-cur will bow to the rich and bow-wow to the poor.

General Tom Thumb (*alias* Mr. Charles Stratton) has been "initiated" by the Freemasons of Connecticut.

Tom Hood speaks of a bird building its nest upon a ledge over the door of a doctor's office, as an attempt to rear its young in the very jaws of death.

A talkative gossip was vexing a sensible lady who despised scandal, and, among other things, began to ask, "Do you know the B's?" She was stopped with "I know no B's except be-still and be-have."

M. Chemar, a Continental photographer, has received an order from an English house for 80,000 copies of the photograph of the Princess Alexandra of Denmark.

The Crystal Palace returns just made up for the twelve months ended on the 31st ult. show an increase over last year's number of more than 400,000 paid admissions.

In England ladies don't allow themselves to be put on the shelf quite so soon as ours. They are not supposed to reach the full bloom of maturity until forty, an age at which all true judges think their charms XL.—*American Paper*.

Fisher, the performer on the oboe, was invited by Lord Kelly to sup with him. In the course of the evening his lordship hinted that he hoped he had brought his oboe with him. "My lord," said Fisher, "my oboe never eats supper."

At a court-martial lately, the following dialogue is said to have taken place between one of the witnesses and the court:—"Are you a Catholic?" "No, sir." "Are you a Protestant?" "No, sir." "What are you then?" "Captain of the foretop."

An Irishman, being a little fuddled, was asked what was his religious belief. "Is it me belafe ye'd be asking about?" said he. "It's the same as the widdy Brady. I owe her twelve shillings for whisky, and she belaves I'll never pay her; and faith, that's my belafe too."

A furrier, wishing to inform the public that he would make up furs in a fashionable manner out of old furs which ladies have at home, appended the following to one of his advertisements:—"N.B. Capes, victorines, &c., made up for ladies in fashionable styles, out of their own skins."

Rhine tourists will be sorry to hear that the fine old castle at Heidelberg is crumbling to pieces. The fine old façade is already exhibiting ominous cracks. This is ascribed to the shaking caused by the passage

of the railway trains through a tunnel which runs directly under the castle.

A few Sabbaths since a teacher of a Sunday-school was engaged in questioning his pupils upon the subjects connected with their previous studies in the Bible. At last, turning to a young Irishman, a member of the class, he asked, "What was it that Adam lost by the fall?" Pat, for a few moments, was apparently in a brown study; but at last his face brightened, and he interrogatively replied, "An' was it his hat, sir?"

DEACON DAY.—There was a deacon of a church, residing at Portmahomack, of the name of Day, by trade a cooper. One Sabbath morning he heard a number of boys who were playing in front of his house, and he went out to check the Sabbath profanation. Assuming a grave countenance, he said to them, "Boys, do you remember what day this is?" "Yes, sir," replied one of the boys, "Deacon Day, the cooper."

GOING FROM HOME TO LEARN NEWS.—Lord Palmerston is busy just now in renewing the lease of his residence, Cambridge House, which is on the point of expiring. The Premier wishes to keep that mansion for Lady Palmerston; the rent is 2,500*l.* a year, and the house belongs to Sir John Sutton, a gentleman of enormous wealth, who became a convert to Catholicism a few years ago, and who lives at Bruges in strict seclusion, engrossed by pious liberalities.—*Moniteur*.

THE LATE ARCHBISHOP OF CANTERBURY.—Dr. Sumner was in Hatchard's, and said to a clergyman whom he met there, "I have a note here to wait upon the Duke of Wellington. Tell me where he lives." He went, was back in about ten minutes, and the clergyman was still there. "You have soon got your business over." "Yes, and in so short a time I am promoted to the See of Chester. I was shown into a room—in came the Duke: are you Dr. Sumner? I am commanded to offer you the bishopric of Chester. Do you accept it or not? Yes? Then put your name down here. Good morning. And so he left me."—*Mrs. Oliphant's Life of Irving*.

A YANKEE NOTION.—A fire-proof safe, the invention of an American manufacturer, has gained a signal victory over a similar article produced by an Englishman. The Englishman, by way of testing the power of his safe to repel heat, placed a live cock inside, lighted a fire underneath, and kept it up for three days. At the end of that time he opened the door, and the cock stepped out, not having, apparently, been inconvenienced by the heat in any way, for he saluted the morn in his usual manner. This was considered a wonderful triumph; but it was nothing to that of the Yankee. The latter genius placed a live cock and a pound of butter in his safe, and kept the machine exposed to the heat of a powerful furnace for a week. At the end of that time the door was opened, when the cock was found frozen to death, and the butter had become so hard that a corner of it struck off with a hatchet knocked a man's eye out.

## Births, Marriages, and Deaths.

## BIRTH.

NEWTON.—Nov. 3, the wife of Mr. H. W. Newton, of Stratford-on-Avon, of a son.

## MARRIAGES.

DALE—SUMMERFIELD.—Oct. 27, at Greville-place Church, St. John's-wood, London, by the Rev. J. C. Gallaway, A.M., Mr. James Dale, to Miss Mary Ann Summerfield, both of Marylebone.

SIDNEY—THOROLD.—Oct. 28, at the Baptist Chapel, Fakenham, by the Rev. S. B. Gooch, Mr. Robert John Sidney, to Susan Matilda, daughter of Mr. D. R. Thorold, farmer, West Dereham.

KING—INGHAM.—Oct. 29, at College Chapel, Bradford, by the Rev. W. Kingland, assisted by the Rev. H. Dowson, John King, Esq., merchant, to Caroline, daughter of John Ingham, Esq., Valley Dye Works, both of Manningham.

ORCHARD—BALLARD.—Oct. 29, at the Registrar's Office, Bristol, Edwin J. Orchard, chemist, to Charlotte Elizabeth, eldest daughter of Edwin Ballard, Esq., of Farrington, Berks.

SCOTT—BOWRAH.—Nov. 3, at the Congregational Church, Ashurst-wood, East Grinstead, Sussex, by the Rev. Benjamin Slight, Mr. Nathaniel Scott, of Kilburn, Middlesex, to Charlotte, eldest daughter of Mr. Jesse Bowrah, of Park-corner Farm, Ashurst-wood, East Grinstead.

JEFFS—BAYLIS.—Nov. 4, at the Borough-road Baptist Chapel, London, by Mr. James Wells, pastor, Mr. Alfred Jeffs, of Hounslow, to Fanny Payne Baylis, only daughter of Mr. Richard Baylis, Royal-road, Kennington-park, London.

BAXANDALL—BINNS.—Nov. 4, at the New Baptist Chapel, Bramley, by the Rev. Robert Holmes, of Rawdon, the Rev. J. Baxandall, Baptist minister, Derby, to Mary Jane, second daughter of the late Mr. A. Fletcher Binns, of Burley Wood, near Leeds.

STEGGELL—QUINTON.—Nov. 5, at the Independent Chapel, Needham-market, by the Rev. James Jenkins, Mr. Thomas Steggell, to Emma Harriet, youngest daughter of the late Mr. John Quinton, both of the above place.

TOMLINSON—CODINGTON.—Nov. 5, at Mount Zion Chapel, in this town, Mr. John Tomlinson, ironmonger, Newcastle, to Elizabeth, second daughter of the late Mr. W. Codington, Sheffield.

CHINN—SYKES.—Nov. 6, at Highfield Chapel, Huddersfield, by the Rev. R. Bruce, M.A., E. W. Chinn, Esq., to Sarah Ann, only daughter of Henry Haigh Sykes, Esq., of Sunny Bank. (No cards.)

ROBINSON—CUNLIFFE.—Nov. 6, at Providence Chapel, Rochdale, by the Rev. G. Snashall, Samuel, son of Mr. Wm. Robinson, of Bellfield Mill, to Elizabeth, eldest daughter of the late Mr. W. Cunliffe, of Rochdale.

BLISS—SANDERS.—Nov. 6, at Broadmead Chapel, by the Rev. N. Haycroft, A.M., the Rev. W. B. Bliss, of Pembroke Dock, to Clara Louisa, eldest daughter of Mr. John Sanders, of Montpellier, Br. stol.

ROSCOE—MOORE.—Nov. 6, at Rusholme-road Chapel, by the Rev. A. Thompson, M.A., Mr. Henry Roscoe, Lodge, View, Longlight, to Sarah, eldest daughter of the late Mr. Edward Moore, Greenheys, late of Glanvynafon, near Wrexham.

LAUGHTON—LONGLAND.—Nov. 7, at the Baptist Chapel, Olney, by the Rev. Frederick Timmis, the Rev. R. F. Laughton, missionary to China, to Elizabeth Longland, daughter of Mr. G. O. Longland, Olney.

EVANS—GRIFFITHS.—Nov. 8, at Bethesda Chapel, Pem-

brokeshire, by the Rev. David Griffiths, the Rev. J. Evans, B.A., pastor of the Congregational chapel, Wind-street, Neath, to Miss Griffiths, Roslyn-hill, Narberth.

SOUTHEY—DUNCLEY.—Nov. 11, at Brook-street Chapel, Warwick, by the Rev. J. W. Peroy, the Rev. George Southey, B.A., to Sarah, daughter of Mr. James Duncley.

## DEATHS.

PAWLING.—Oct. 25, at Aston Tirrold, Berkshire, Elizabeth, the wife of H. O. Pawling, aged forty-one years.

MAY.—Nov. 2, very suddenly, at Stanley House, Turnham-green, Mrs. Elizabeth May, aged seventy-three.

WILLCOX.—Nov. 6, aged seventy-seven, from injuries received while superintending the cutting down of some timber, Brodie McGhie Wilcox, Esq., M.P. for Southampton, and Chairman of the Peninsular and Oriental Steam Navigation Company.

BREADALBANE.—Nov. 8, at the Hotel Beau Rivage, Lausanne, Switzerland, the Marquis of Breadalbane. He was the second marquis of the title, and was born in 1796. By his death the Lord-Lieutenancy of Argyllshire is vacant.

KEMP.—Nov. 8, after a short illness, in the sixtieth year of his age, Mr. Francis Kemp, merchant, Spalding.

## BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Nov. 5.

## ISSUE DEPARTMENT.

Notes issued ..	£29,211,270	Government Debt ..	£11,015,100
		Other Securities ..	3,634,900
		Gold Bullion ....	14,561,270
		Silver Bullion ....	—
	£29,211,270		£29,211,270

## BANKING DEPARTMENT.

Proprietors' Capital ..	£14,553,000	Government Securities ..	£11,068,992
Reserve ..	3,081,048	Other Securities ..	19,627,193
Public Deposits ..	6,271,105	Notes ..	8,111,723
Other Deposits ..	14,979,839	Gold & Silver Coin ..	864,540
Seven Day and other Bills ..	779,407		
	£39,667,449		£39,667,449

Nov. 6, 1862. M. MARSHALL, Chief Cashier.

HOLLOWAY'S PILLS.—THE GREAT NEED.—The blood is the life, and on its purity depends our health, if not our existence. These Pills thoroughly cleanse this vital fluid from all contamination, and by that power strengthen and invigorate the whole system, healthily stimulate sluggish organs, repress over-excited action, and establish order of circulation and secretion throughout every part of the body. The balsamic nature of Holloway's Pills commands them to the favour of debilitated constitutions, which they soon reinstate. They dislodge all obstructions, both in the bowels and elsewhere, and are on that account so much sought after for promoting regularity of action in young females and delicate persons who are naturally weak, or from some cause have become so.—[Advertisement.]

## Markets.

## CORN EXCHANGE, LONDON, Monday, Nov. 10.

The supply of English wheat this morning was not large, there being but few fresh samples to the quantity left over from last week. Factors were compelled to submit to 1*s* per qr decline on last Monday's prices, and even at this reduction were unable to effect a clearance. The imports of foreign wheat during the week have been heavy, especially from America; the latter could only be sold at 2*s* per qr, and other qualities 1*s* per qr, decline on last week's prices. Barley somewhat neglected, and 1*s* per qr cheaper for all kinds. Beans and peas without alteration in value. The easterly winds of the past few days have brought a very large arrival of foreign oats for this morning's market, most of the samples being more or less affected in condition; on such descriptions it is very difficult to make progress in sales, and low and irregular prices have been taken; but good sweet corn, being scarce sold for quite as much money as on Monday last.

BREAD.—The prices of wheaten bread in the metropolis are from 8*d* to 8½*d*; household ditto, 6*d* to 7½*d*.

## BUTCHERS' MEAT, ISLINGTON, Monday, Nov. 10.

The supply of foreign stock on sale in to-day's market was large; but its general quality was very middling. Sales progressed steadily, at improved currencies. The arrivals of beasts fresh up from our own grazing districts were seasonably good; but their general condition, compared with many previous weeks, was by no means prime. The best Scots, short-horns, &c., moved off steadily, at an advance in the quotations, compared with Monday last, of 2*d* per 8*lbs*; the general top figure being 4*s* 10*d* per 8*lbs*; otherwise the beef trade ruled rather inactive; nevertheless, the currencies were a shade higher than last week. The receipts from Lincolnshire, Leicestershire, and Northamptonshire, comprised 2,900 short-horns, &c.; from other parts of England, 700 various breeds; from Scotland, 10 Scots; and from Ireland, 1,000 oxen and heifers. With sheep we were tolerably well supplied as to number. The quality of each breed, however, was rather inferior. Downs and half-breeds, as well as prime long-wools, changed hands at 2*d* per 8*lbs* more money, with a good consumptive demand. Inferior sheep were steady, and prices a shade higher than on this day se'night. The top quotation was 5*s* 8*d* per 8*lbs*. Calves—the supply of which was moderate—were a steady inquiry, at 2*d* per 8*lbs* more money than on Monday last. Prices ranged from 3*s* 10*d* to 5*s* per 8*lbs*. We have to report an improved demand for pigs, at extreme currencies—viz., from 4*s* to 5*s* per 8*lbs*. The supply was good.

Per 8*lbs*. to sink the Offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	3	2	3	4	Prime Southdown	5	6	5	8
Second quality	3	6	3	10	Lambs	0	0	0	0
Prime large oxen	4	0	4	6	Lge. coarse calves	3	10	4	6
Prime Soats, &c.	4	8	4	10	Prime small	4	8	5	0
Coarse inf. sheep	3	8	4	0	Large hogs	4	0	4	6
Second quality	4	2	4	8	Nestsm. porkers	4	8	5	0
Pr. coarse woolled	4	10	5	2					

Shocking calves, 10*s* to 20*s*. Quarter-old store pigs, 20*s* to 30*s* each.

## NEWGATE AND LEADENHALL, Monday, Nov. 10.

The supply of meat at these markets to-day is moderate. Nearly all qualities moved off steadily, at our quotations.

Per 8*lbs* by the carcass.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	2	6	2	10	Small pork	4	10	5	0
Middling ditto	3	0	3	4	Inf. mutton	3	4	3	8
Prime large do.	3	6	3	8	Middling ditto	3	10	4	2
Do. small do.	3	10	4	0	Prime ditto	4	4	4	6
Large pork	4	0	4	8	Veal	3	10	4	8



PRODUCE MARKET, TUESDAY, NOV. 11.

**TEA.**—The business transacted in this market for most descriptions has been to a very limited extent since last week's report, the dealers having been occupied with the samples of the quality to be offered at public sales, which commence on Thursday next.

**SUGAR.**—There has been but a small amount of business transacted, and quotations have tended downwards. In the refined market, however, there is no change to record in prices. P.Y.C. on the spot is quoted at 47s, and spring delivery 47s to 47s 3d per cwt.

**COFFEE.**—The market has experienced but a limited inquiry for colonial descriptions; late prices, however, are demanded for good and fine descriptions.

**RICE.**—A moderate amount of business has been done in this market, but quotations were rather lower for most descriptions of East India.

**SALTPETRE.**—The amount of business recorded in this market has been but to a small extent, and prices were without material alteration.

**PROVISIONS, Monday, Nov. 10.**—The arrivals last week from Ireland were 9,442 firkins butter, and 2,613 bales of bacon; and from foreign ports 12,025 casks butter, and 478 bales of bacon. The demand for the finest Irish butter ruled very slow during the week, and a limited amount of business transacted, without any alteration to be noticed in prices. Foreign declined 2s to 4s per cwt.; best Dutch 102s to 101s. The bacon market ruled very flat, and prices rapidly declined 4s to 5s per cwt. At the close of the week the market was steadier, at 00s landed for finest Waterford.

**POTATOES.**—BOROUGH and SPITALFIELDS, Monday, Nov. 10.—Fair average supplies of home-grown potatoes continue on sale at these markets, and the arrivals from continental ports, chiefly French, are seasonably good. The condition of the produce is, generally speaking, satisfactory, and the trade rules inactive at the annexed quotations:—Yorkshire Regents 99s to 110s, Yorkshire Flukes 120s to 130s, Scotch Regents 90s to 120s, Kent and Essex Regents 90s to 120s, Foreign 65s to 80s per ton.

**WOOL, Monday, Nov. 10.**—Since our last report there has been a moderate demand for most kinds of home-grown wool, and prices generally have been supported. The supplies on offer are moderately good; but the approaching public sales of colonial qualities are expected to go off briskly, owing to the active state of the woolen trade.

**SEEDS, Monday, Nov. 10.**—The seed market continues without activity, values remaining unaltered, but in the absence of actual business they can only be regarded as nominal. In the absence of information as to supplies from America, red seed is entirely without business. White cloverseed and trefoil are unaltered.

**OIL, Monday, Nov. 10.**—Linseed oil is in slow request, at 40s 3d per cwt on the spot. Rape, olive, cocoa-nut, and palm oils are in but moderate request; nevertheless, prices are fairly supported. Cod oil steadily maintained the late advance; but sperm commands very little attention. Naval stores are dull, and the quotations have a downward tendency.

**FLAX, HEMP, COIR, &c., Saturday, Nov. 8.**—Flax has moved off heavily, and prices have had a downward tendency. In hemp a limited business is doing, at 38s for clean Russian, on the spot. Jute is dull, and a further decline has taken place in the quotations. Coir goods, however, are steady as to price.

**COALS, Monday, Nov. 10.**—Factors succeeded in getting an advance on last day's rates, with a genuine sale. Huttons 20s, Stewarts 19s 6d, Haswell 20s, Hartlepool 19s 6d, Kelloe 19s 3d, Wharfedale 18s 6d, Eden 18s 6d, Heston Lyons 18s 6d, Riddells 18s 3d, Hartley 17s, Wylam 16s 6d, Turnhall 18s 3d, Tanfield 14s 6d, Hasleys 18s 6d.—Fresh arrivals 18s.

**TALLOW, Monday, Nov. 10.**—Our market is steady to-day, and previous quotations are fairly supported. To-day St. Petersburg Y.C. is quoted at 47s per cwt on the spot, and at 46s 9d for delivery to the end of the year. Rough fat is selling at 2s 4½d per 8lbs.

Advertisements.

THE DISTRESS IN LANCASHIRE.

CENTRAL COMMITTEE FOR THE RELIEF OF THE DISTRESSED CONGREGATIONALISTS IN THE COTTON DISTRICT.

Rev. Thomas Adkin, Glossop. Rev. Andrew Reed, Preston.  
Rev. A. Clark, Stockport. Rev. J. G. Rogers, Ashton.  
Rev. W. H. Davison, Bolton. Mr. W. Armitage, Manchester.  
Rev. James Gwyther, Manchester. Mr. R. Kelsall, Rochdale.  
Rev. J. B. Lister, Blackburn. C. Potter, Esq., Manchester.  
Mr. N. B. Sutcliffe, Ashton.

TREASURER—Mr. Henry Lee, Moseley-street, Manchester.

SECRETARIES.  
Rev. R. M. Davies, Oldham. Rev. William Roaf, Wigan.

It is requested that all Contributions be sent to the Financial Secretary, Rev. R. M. Davies.

ROCHE'S HERBAL EMBROCATION;

An Effectual Cure for the Hooping Cough, without Internal Medicine.

This is the only discovery affording a perfect cure without administering Internal Medicine, the difficulty and inconvenience of which, in all disorders particularly incident to Children, are too well known to need any comment. The Inventor and Proprietor of this EMBROCATION can with pleasure and satisfaction declare that its salutary effects have been so universally experienced, and so generally acknowledged, that many of the most eminent of the Faculty now constantly recommend it as the only known safe and perfect cure, without restriction of diet, or use of medicine.

For the protection of the public, and to prevent imposition, "J. ROCHE" is signed on the Label accompanying each Bottle, and the name of the sole Wholesale Agent, Mr. Edwards, 67, St. Paul's, engraved on the Government Stamp. Price 4s. per Bottle. Sold by most respectable Chemists.

ARTIFICIAL TEETH and PAINLESS

DENTISTRY.—Messrs. MOSELY, DENTISTS, 20, Berners-street, London. Established 1820. Messrs. Moseley, Dentists, beg to direct attention to a New and Patented Improvement in the manufacture of Artificial Teeth, Palates, &c., which supercedes all Metals, and soft or absorbing agents hitherto the fruitful cause of so many evils to the mouth and gums. A portion of this great improvement consists of a gum-coloured enamelled base for the Artificial Teeth, which presents a uniformly smooth and highly polished surface, preventing any lodgment of food between interstices, thus avoiding the consequent unpleasant secretions, causing foulness of breath, &c. Additional Teeth can be added when required (thus saving great expense to the Patients), without extracting roots or fangs, and as the whole is moulded in a soft state, all inequalities of the gums or roots of teeth are carefully protected, and insure a perfect system of Painless Dentistry. Neither metals, wires, or unsightly ligatures are required, but perfect complete adhesion secured by Mr. MOSELY'S PATENTED SUCTION PALATE, No. 764, Aug. 1855. Decayed and tender Teeth permanently restored to use, preventing the necessity of extraction. Consultation and every information free. Success guaranteed in all cases by Messrs. Moseley, 20, Berners-street, Oxford-street, W.

Single Teeth, from 5s. Sets from Five Guineas.

TEETH!



TEETH!

OSTEO EIDON. WHAT IS IT?

See Patent, March 1, 1862. No. 560.

GABRIEL'S self-adhesive patent indestructible MINERAL TEETH and FLEXIBLE GUMS, without palates, springs, or wires, and without operation. One set lasts a lifetime, and warranted for mastication or articulation. Purest material only, at half the usual cost.

MESSRS. GABRIEL,

THE OLD ESTABLISHED DENTISTS

(Diploma, 1815).

27, HARLEY-STREET, CAVENDISH-SQUARE;

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(International Exhibition, Class 17.)

Consultations gratis. For an explanation of their various improvements, opinions of the press, testimonials, &c., see "Gabriel's Practical Treatise on the Teeth." Post free on application.

Entrance to the City Establishment, next Benson's, the Silversmith's.

\* \* One visit only required from Country Patients.

BEAUTIFUL HAIR.—CHURCHER'S

TOILET CREAM maintains its superiority for imparting richness, softness, and fragrance to the Hair, as well as being a most economical article. Price 1s., 1s. 6d., and 6s. Batchelor's Instantaneous Columbian Hair Dye is the best extant, 4s. 6d., 7s., and 14s. per packet. Sold by Hairdressers, and at R. HOVENDEEN'S, No. 5, Great Marlborough-street, W. and 57 and 58, Crown-street, Finsbury, E.C. N.B.—Wholesale warehouse for all Hairdressers' goods.

HAIR DYE! HAIR DYE! HAIR DYE!

GILLINGWATER'S ATRAPILATORY is the best Hair Dye in England. Grey, red, or rusty hair dyed instantly to a beautiful and natural brown or black without the least injury to hair or skin, and the ill effects of bad dyes remedied. Sold by all Chemists and Perfumers of repute, and by the Proprietor, W. Gillingwater, 96, Goswell-road. Sent free to any railway station in the kingdom, in cases, 8s. 6d., 5s. 6d., and 10s. 6d. each. Beware of Counterfeits.

HAIR DESTROYER for removing super-

fluous hair on the face, neck, and arms. This great disfigurement of female beauty is effectually removed by this article, which is easily applied, and certain in effect. In Boxes, with directions for use, 3s. 6d. each. Sent free to any railway station, and may be had of Perfumers and Chemists, and of the proprietor, W. Gillingwater, 96, Goswell-road. Beware of Counterfeits.

BALDNESS PREVENTED.—GILLING-

WATER'S QUININE POMADE prepared with cathartides restores the hair in all cases of sudden baldness, or bald patches where no visible signs of roots exist, and prevents the hair falling off. In bottles 8s. 6d. and 5s. 6d. each. May be had of all Chemists and Perfumers, and of the proprietor, W. Gillingwater, 96, Goswell-road. Sent free to any railway station. Beware of Counterfeits.

BILIOUS and LIVER COMPLAINTS,

INDIGESTION, SICK HEADACHE, LOSS OF APPE- TITE, DROWSINESS, GIDDINESS, SPASMS, and all DIS- ORDERS of the STOMACH and BOWELS, are quickly removed by the well-known remedy, FRAMPTON'S PILL of HEALTH.

Sold by all Medicine Vendors. Price 1s. 1½d. and 2s. 9d. per box.

RUPTURES.

BY HER MAJESTY'S ROYAL LETTERS PATENT.

WHITE'S MOC-MAIN PATENT

LEVER TRUSS, requiring no steel spring round the body, is recommended for the following peculiarities and advantages:—1st. Facility of application; 2nd. Perfect freedom from liability to chafe or excoriate; 3rd. It may be worn with equal comfort in any position of the body, by night or day; 4th. It admits of every kind of exercise without the slightest inconvenience to the wearer, and is perfectly concealed from observation.

"We do not hesitate to give to this invention our unqualified approbation; and we strenuously advise the use of it to all those who stand in need of that protection, which they cannot so fully, nor with the same comfort, obtain from any other apparatus or truss as from that which we have the highest satisfaction in thus recommending."—Church and State Gazette.

Recommended by the following eminent Surgeons:—William Ferguson, Esq., F.R.S., Professor of Surgery in King's College, Surgeon to King's College Hospital, &c.; C. G. Guthrie, Esq., Surgeon to the Royal Westminster Ophthalmic Hospital; W. Bowman, Esq., F.R.S., Assistant-Surgeon to King's College Hospital; T. Callaway, Esq., Senior Assistant-Surgeon to Guy's Hospital; W. Coulson, Esq., F.R.S., Surgeon to the Magdalen Hospital; T. Blizard Curling, Esq., F.R.S., Surgeon to the London Hospital; W. J. Fisher, Esq., Surgeon-in-Chief to the Metropolitan Police Force; Aston Key, Esq., Surgeon to Prince Albert; Robert Liston, Esq., F.R.S.; James Luke, Esq., Surgeon to the London Truss Society; Erasmus Wilson, Esq., F.R.S.; and many others.

A Descriptive Circular may be had by post, and the Truss (which cannot fail to fit) can be forwarded by post, on sending the circumference of the body, two inches below the hips, to the Manufacturer,

Mr. WHITE, 228, PICCADILLY, LONDON.

Price of a Single Truss, 16s., 21s., 26s. 6d., and 31s. 6d. Postage, 1s.

Price of a Double Truss, 31s. 6d., 42s., and 52s. 6d. 1 postage, 1s. 8d.

Price of an Un-bilical Truss, 42s. and 52s. Postage, 1s. 10d. Post-office Orders to be made payable to John White, Post Office, Piccadilly.

NEW PATENT

ELASTIC STOCKINGS. KNEE-CAPS, &c.

The material of which these are made is recommended by the faculty as being peculiarly elastic and compressible, and the best invention for giving efficient and permanent support in all cases of WEAKNESS, and swelling of the LEGS, VARICOSE VEINS, SPRAINS, &c. It is porous, light in texture, and inexpensive, and is drawn on like an ordinary stocking. Price 4s. 6d., 7s. 6d., 10s., to 16s. each. Postage 6d.

John White, Manufacturer, 228, Piccadilly, London.

HARPER TWELVETREES'

WASHING MACHINE for the

MILLION,

PROTECTED BY HER MAJESTY'S ROYAL

LETTERS PATENT,

Can be worked by a child, and will wash as many clothes in a few hours, especially if used with "HARPER TWELVETREES' SOAP POWDER," as a woman can wash in two days by the old method of hand-rubbing, besides doing the work better, with half the soap, water, and fuel. All who have tried it admit that it is the cleanest, most simple, speedy, effective, and economical Machine ever invented. As a CHURN for making BUTTER it is remarkably effective, and worthy the attention of DAIRY-KEEPERS.

Hundreds of these Machines are now in constant use throughout the kingdom.

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